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That Jew

Richard Hayes McCartney

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The Jew.

Jehovah's ever present answer to the Innuendoes against the Absolute Credibility of The Inspiration of The Old Testament—especially The Pentateuch. The humblest and most illiterate Believer — with the Jew before his face — The Word of Jehovah in his hands—can despise the baseless conclusions of the Scholarship — laugh to scorn the foolish warpings and absurdities—and denounce the learned Blasphemies of The Hyper-Critics.

THAT JEW!

*"THOU makest us a Reproach * * * A Scorn, A Derision * * * A Byword among the Gentiles."*

RICHARD HAYES McCARTNEY

Author of "The Lady of Nations" "The Coming of The King" etc.

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TO THE TWO
ELIZABETHS—
The Child and The Maiden.

A Bud—A Blossom—but so many fall,
Chilled by harsh wind against earth's garden wall,
Men noticed not—for the fierce, leopard pace
Of modern life soon graveyard mounds efface;
The sleepers, mid that City by far sea,
Forgotten then by all the world but me—
And where their couch perchance I may not tell.

But THE KING *saw where Bud and Blossom fell—*
So some fine morning, when HE *comes again*
To banish from The Earth woe, sin and pain—
To bring back Israel to their ancient place;
Rending the veil—and banishing disgrace;
*That selfsame day—*HE *shall remember where*
The Two are sleeping—mid the trumpet blare—
The Bud and Blossom, then shall hear HIS *voice,*
Spring up in Beauty of HIS *Royal choice,*
All gloriously resplendent in HIS *grace;*
Then, They (and I) shall first behold HIS *face!*
And We shall come in Royal splendor set—
Lo, the Pierced Feet once more on Olivet!

Kansas City, Mo., December, 1904.

THAT JEW!

CHAPTER I.

THE PEOPLE OF THE RESTLESS FEET.

The Jew—you will find him everywhere; no matter what continent, what country you may go to, you will ever find the tell-tale face of the Child of Abraham. Where the city, or town of any size in the civilized world, where you cannot see above some store, or factory, a name that strikes you at once as the name of a Jew?—a race, some representative of which you meet in almost every street of the cities of the world. They are indeed the children of the restless feet. They seem readily to be acclimated in every land under the sun, but never amalgamated, never lost, never losing identity, never absorbed by the surrounding people; no matter how long they live in any country, in the midst of any people, they are still Jews. And it is a fact, they are at best only tolerated, we may add, with grim jest, by the freest and most enlightened nations of the world. Fain would the rich Jews be rid of their race taint—they would fain be counted American, English, French, German, Russian—yet they are, notwithstanding their protests, prayers, beseechings, tears, threats and promises—simply Jews.

In France, Germany, Russia, even in England and America, in every land, in every nation, no matter what the tongue, in the islands of the sea, whenever the Jew comes to a Gentile's eye, there is, oft unconsciously, within the heart a certain contemptuous sneer, unuttered perchance by the lips but nestling in the mind—"that Jew!"

Surely the knowledge of Jewish isolation must at some time or other have been brought home to the mind of every Gentile man and woman in the world. It is a glaring fact, that one should not put aside, and banish from one's thoughts lightly,

as a singular thing, but of no real importance. And yet such a conclusion as "of no importance" is fatal in some measure to every Gentile of the civilized world. This Jew Question is one of the most vital importance—for on it hangs the most momentous event, which, when it happens, will affect the earthly and eternal welfare of every living creature on the face of the earth.

The Jew Question will not down, and cannot be put down, neither settled, nor put out of sight, either by the love or the hate of the combined Gentile nations.

It is therefore a most important duty—I say most emphatically, *Duty*—of every Gentile, to look into, to ponder with sincere and honest consideration, this, of all, the most far reaching and vital to every Gentile this wide world over—this Jew Question.

And on this question it is vain to turn to History, Philosophy, Jurisprudence, or the learning of the past ages, for the solution. We have only one source of information—perfectly true in every line, without a fleck or single flaw (except perchance some stray mistake of the Ancient Copiest) in the entire volume. If one turns to this volume and prayerfully desires information, taking the words in their utmost simplicity, driving from the mind any spiritualizing, he will find his soul flooded with a light from the eternal throne, as to the unchanging purposes of JEHOVAH towards—this Jew. And mingled with the Jew, the purpose of God towards the Gentile, and also the future of this great world. The Jew Question has been the puzzle of the ages—a source of vexation and trouble to the kings and emperors of the world—they have flattered and murdered, tolerated and despised; human ingenuity has been racked as to the best means to get rid of them, to work them ill of every conceivable kind, to blot them from the earth, but all to no purpose. They laugh and mock at emperors, kings, warriors, statesmen, and all in authority—the great ones that would slay have passed away—and there, yet unconquered and unvanquished stands—this despicable Jew!

In this question there is a trinity, a trinity composed of *a book, a people* and *a land,* the three inseparable; all linked together, as it were, with a golden chain by the hands of

JEHOVAH—and no human nor devil's hand can wrest asunder what GOD hath joined together in HIS eternal purpose.

The book is GOD'S revelation, not to the Jew alone, but to all humanity—but it is only through the Jew, that humanity has been, and will be, blest.

The people a peculiar, separated people, that has been, and will be, the source of every blessing to every creature under heaven.

The land was theirs, and will yet be theirs throughout all the blessed ages to come.

Of this people it was written 3393 years ago: "I will scatter you among the nations. I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword when none pursueth; and ye shall have no power to stand before your enemies."

It was written of them 2640 years ago:

"To tread them down like the mire of the streets!"

Are not the above words true of the eastern European Jews to-day?

Of this land it was written 3393 years ago:

"I will make your cities waste, and bring your sanctuaries unto desolation. And I will bring the land unto desolation; and your enemies which dwell therein shall be astonished at it. Your land shall be desolate and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it."

Who will dispute the fact that the land has been a most unfruitful one for some eighteen centuries?

Will the reader note that these words were spoken against the people and the land some forty years before the people entered the land under Joshua—to possess the land.

And 3393 years ago JEHOVAH said also of the people:

"Then will I remember my covenant with Jacob, and also

my covenant with Isaac, and also my covenant with Abraham will I remember!"

And 3393 years ago JEHOVAH said:

"And I will remember the land!"

THE LORD is not slack concerning His promise, as some men count slackness.

CHAPTER II.

AS TO THE LAND.

When one has made up his mind (the owner being willing) to purchase a certain lot of land, the first request that he makes is:

"Have you a perfect title? Please have the abstract of the property brought down to date, and I shall have my lawyer examine; if your title be without flaw, I will immediately pay you."

Every wise would-be purchaser of a home, or an investment, will have the most competent lawyer examine the title before he pays for the property. Now let us see why this Jew claims the land of Canaan for his own. How was the title first invested in him? And if that title is without flaw, though he is a long time without possession (if he has not sold it, *and he never has as far as mortal man's records go*), then he has a perfect right to take possession of the land. The Jew never willingly gave up the land; he was always forcibly driven from his homestead.

The creator of any property is the absolute owner. As JEHOVAH created the world in ages long past, and six thousand years ago formed it, and shaped it to HIS will, HE had a perfect right to give the land HE calls "Holy" to whomsoever HIS sovereign love desired. The Jews claim the land because JEHOVAH was the grantor to their Father Abraham.

Let us look up the records: In the many recorded interviews of JEHOVAH with Abraham we find mention of the land in six, written as follows:

1st Interview: "Get thee * * * to a land that I will show thee."

2d Interview: "Unto thy seed will I give this land."

3d Interview: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will

I give it, and to thy seed forever. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

4th Interview: "I am THE LORD that brought thee out of Ur of the Chaldees to give thee this land to inherit it."

5th Interview: "In the same day THE LORD made a covenant with Abraham, saying: 'Unto thy seed have I given this land, *from the river of Egypt unto the great river, the river Euphrates*: The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.'"

6th Interview: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an EVERLASTING POSSESSION."

The reader of these records must of necessity observe one very particular feature, namely, *the land was given to Abraham without a single, solitary condition; the metes and bounds were laid down carefully, and absolutely given without consideration, as an everlasting possession.* The children of Israel then have a perfectly clear title to the land; it is absolutely theirs without the shadow of a flaw.

They never sold it; they were driven forcibly from the land; they have a right to possess it whenever they enter into its bounds.

And not only to Abraham, but also to his son Isaac, JEHOVAH in HIS first recorded interview with the latter, said, as follows:

"Go not down unto Egypt; dwell in the land which I shall tell thee of; sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

And among the few recorded interviews between JEHOVAH *and Jacob,* we read: "I am THE LORD GOD of Abraham, thy

father, and the GOD of Isaac. The land wherein thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed."

"And GOD said unto him: Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. And GOD said unto him: I AM GOD ALMIGHTY. Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

According to GOD'S promise, the children of Israel were given part of the land; but never once did they, though coming very near to it in the reign of King Solomon, possess the limits of the tract of land granted by GOD to Abraham in his fifth recorded interview.

There has been a witty sneer—that JEHOVAH of the Jews must have been a very little God when he gave them such a small tract of land. But the wit's sneers were made in profound ignorance, for the dimensions of the land as originally given, and yet to be occupied by Israel in the near future, form indeed an imperial stretch of country.

Again, it has been said, that Israel by their wickedness made null and void all the promises of GOD. What profound stupidity is this; what a misconception of the mind of the grantor? The land was given to Abraham and his seed without a condition. Once given, the grantor could not afterwards make conditions that the inheritors were bound to respect. The land was given absolutely from JEHOVAH to Abraham and his seed for an everlasting possession—(talking with the utmost reverence)—GOD could not four hundred years afterward say, "Certain conditions must be observed or the land shall cease to be yours." Binding conditions must be stated before, not after the warranty deed is given. JEHOVAH has a perfect right to say *what* children of Abraham shall occupy the land, but

HE does not for one instant question the right and title of a son of Abraham to the land.

HIS Holy Prophets give no uncertain sound on this point. Hundreds of passages state, in unmistakably simple language, that though Israel has sinned and polluted HIS land, yet it is HIS loving intention to purify HIS land, to bring them back from the nations amid whom HE has scattered them, that they shall dwell in the land, theirs for an everlasting possession, and they shall not again lose, nor be driven from the land.

The trouble with the children of Israel was, they were entirely too ready to make promises. After coming out of Egypt they said to JEHOVAH at Sinai, that they would obey HIS commandments and keep HIS laws. Quite forgetting they were poor, sinful humanity, who could not keep HIS commandments. Then JEHOVAH promised that if they would obey HIM, HE would bless them and make of them a great nation; that if they did not obey HIM, HE would most certainly turn against them and drive them from their land. But never for one instant did JEHOVAH entertain the thought of breaking HIS oath with Abraham. HE may drive a certain generation from HIS land, but HE never had one wish, desire, or thought, *of taking away* the land for good from Abraham's seed.

CHAPTER III.

GOD'S PURPOSES AS REGARDS THE PEOPLE.

It is interesting to note the sovereign and unchangeable love which JEHOVAH had, has, and will have, towards—the Despicable Jew! Let us examine into its source and begin at the beginning. Let us look into the promises of GOD to Abraham. The recorded interviews between JEHOVAH and HIS friend must be our only reliable source of information.

The first interview: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."

And Abram went out, not knowing whither he went.

The third interview enlarges the blessing, as follows:

"And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered."

In the fourth interview, THE LORD brought him forth from the tent, and as Abram stood there, at night, JEHOVAH said:

"Look now towards heaven and tell the stars if thou be able to number them—so shall thy seed be."

In the fifth interview, Abram had taken an heifer, a she goat, and a ram, and slain them, dividing them in twain—separating the pieces, leaving a passageway between. Also slaying a turtle dove and a young pigeon, but dividing them not, he placed the one over against the other.

Now all this was in accordance with a much practiced oriental custom of those days. When two persons desired to make a covenant they slew and divided a heifer, a goat and a ram. The halves were placed opposite each other, leaving a passageway between. Then each one of the two making the agree-

ment passed between those divided carcasses, thus taking upon himself an oath to keep the covenant.

But in this case we read: "When the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him." In this condition Abram saw JEHOVAH pass between the slain animals, and thus JEHOVAH took upon HIMSELF alone the whole responsibility of the covenant. To use a common expression, "It was altogether a one-sided affair; one party the actor, the other only a spectator."

As JEHOVAH walked between the carcasses, HE made a covenant with Abram. Notice, the words are all from JEHOVAH'S lips. HE makes the promises, and the promises are entirely unconditional. HE demands nothing in return—the sovereign gives, and asks nothing at the hands of the subject.

In the sixth interview: "I AM THE ALMIGHTY GOD. Walk before ME, and be thou perfect, and I will make MY covenant between ME and thee, and will multiply thee exceedingly. As for ME, behold MY covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish MY covenant, to be a GOD unto thee, and to thy seed after thee. *And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession:* and I will be their GOD. Sarah, thy wife, shall bear thee a son indeed; and thou shalt call his name Isaac. And I will establish my covenant with him for an everlasting covenant, and with his seed after him."

In the tenth and last recorded interview: "By myself have I sworn, saith THE LORD, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore: and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed."

Is it not rather strange that as a body the entire Christian

Church is very glib in repeating as a most precious promise, a sentence of eleven words, repeated twice only (in the first and last interviews), as if that alone were the only promise of any value in the utterances of GOD to Abraham. The precious words: *"In thee shall all the families of the earth be blest,"* treasured, and repeated o'er and o'er hundreds of times in each lifetime, while all the other promises of GOD to Abraham are looked on as a dead letter. This has been a fatal mistake on the churches' part; with a wilful blindness they have robbed Israel of all their precious promises, and by so doing have not enriched themselves. Nay, this ignoring of GOD'S purposes towards Israel has proved a pitfall to them; has made them weak where they should be strong; has filled the heart with wild hopes and foolish desires, making them frantic in the chase of a phantom; made them so foolish as to believe that the Gentiles would convert the world to CHRIST before CHRIST came back, and before the Jews were converted as a nation. They despised the real olive tree; they, the engrafted branches, alone were the real branches. And now, because their foolish plans for the hasty conversion of the world fail, they must need get a newer Gospel, not the Gospel of Redemption from sin by the blood of CHRIST, but one from their darkened understandings—a lie, called "The Fatherhood of God!" "The Brotherhood of Man!" The civilization born from Christianity is to be the Saviour of mankind.

In the first of the two interviews recorded—between JEHOVAH and Isaac—"Sojourn in this land and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven and will give unto thy seed all these countries; and in thy seed shall all the families of the earth be blessed."

In the first interview with Jacob, JEHOVAH said: "I am the LORD GOD of Abraham, thy father, and the GOD of Isaac: thy seed shall be as the dust of the earth, and thou shalt spread abroad; and in thee and in thy seed shall all the families of the earth be blessed."

In the *fourth interview*: "And GOD said unto him, thy name

is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; I AM GOD ALMIGHTY: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins."

When Israel came out of Egypt—when they had not yet passed over Jordan—when but a small portion of the land was conquered, we read the following words, sounding in our ears as if an historical record of the Jews for the last 1800 years, partly true to-day in Russia, in Roumania—every daily paper recording the fulfillment of words uttered 3400 years ago. And yet in face of this, men calling themselves Christian ministers, of every denomination—Baptists, Presbyterians, Methodists, Episcopalians—all would fain drive inspiration from the Old Testament utterances. Surely we are nigh unto the last fell apostacy.

"And THE LORD said unto Moses, behold thou shalt sleep with thy fathers; and this people will rise up, and go awhoring after the gods of the strangers of the land, whither they go to be among them, and will forsake ME, and break MY covenant which I have made with them. Then mine anger shall be kindled against them in that day, and I will forsake them, and I will hide MY face from them, and they shall be devoured, and many evils and troubles shall befall them."

In Moses' address to the children of Israel we read: "And thou shalt become an astonishment, a proverb and a by-word, among all nations whither THE LORD shall lead thee. And THE LORD shall scatter thee among all people, and from one end of the earth even unto the other. And among these nations shalt thou find no ease, neither shall the sole of thy feet rest; but THE LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have no assurance of thy life. In the morning thou shalt say, 'Would God it were even,' and at even thou shalt say, 'Would God it were morning'; for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes, which thou shalt see."

Yet how gracious are the words spoken immediately after: *"And it shall* come to pass when all these things are come

upon thee * * * and thou shalt call them to mind among the nations, whither THE LORD THY GOD hath driven thee, and shalt return unto THE LORD THY GOD and shalt obey HIS voice according to all that I commanded thee this day, thou and thy children with all thy heart, and with all thy soul; that then THE LORD THY GOD will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither THE LORD THY GOD hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will THE LORD THY GOD gather thee, and from thence will HE fetch thee. And THE LORD THY GOD will bring thee into the land which thy fathers possessed, and thou shall possess it: and HE will do thee good and multiply thee above thy fathers."

Now here for over 1800 years stands GOD'S promise to Israel, that if they would turn to HIM with heart and soul, HE stands ever waiting for their return—ever ready, eager, and willing to be gracious and bless them. But it has stood on the book an unfulfilled blessing, for their hearts have departed from THE LIVING GOD. It is a wonderful thought, that JEHOVAH has stood, century after century, ready at any moment to rescue them from the hands of their enemies, ready at any moment to bless them, and they with this blessed promise in their hands, with the volume ever opened at this promise, would not heed, nor understand, so that they themselves have been the cause of all their misery. The blessing was ever ready, yet they in wilful blindness have bent their backs to their enemies century after century—in blood, in tears, in lamentations, in woe.

And GOD, knowing well the human heart, knowing well they would not accept the conditions, knowing well if they were ever saved as a nation it must be a work of grace—and of grace alone—spoke therefore even before they were taken from the land to Babylon by HIS Holy Prophets and declared that HIS own arm would bring salvation. That HE would save them for HIS own name's sake, and for the oath which HE had sworn to Abraham: that HIS grace, mercy and peace should be entirely unconditional. They were to be recipients of HIS love—HIS gifts would be bestowed by their KING in sovereign grace.

"For behold *in those* days and in that time when I shall

bring again the captivity of Judah and Jerusalem I will also gather all nations and will bring them down into the valley of Jehoshaphat, and I will plead with them there for MY people, and for MY heritage Israel, whom they have scattered among the nations and parted MY land. THE LORD shall roar out of Zion and utter HIS voice from Jerusalem, and the heavens and the earth shall shake; but THE LORD will be the hope of HIS people and the strength of the children of Israel. * * * Judah shall dwell forever, and Jerusalem from generation to generation. For lo, I will command, and I will sift the house of Israel among all nations like as corn sifted in a sieve, yet shall not the least grain fall upon the earth; and I will bring again the captivity of my people Israel and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith THE LORD THY GOD.

O Israel, thou hast destroyed thyself; but in ME is thine help. I will heal their backsliding. I will love them freely, for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree and his smell as Lebanon.

But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the flock in the midst of the fold; they shall make great noise by reason of the multitude of men. And their KING shall pass before them, and THE LORD on the head of them. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion. The kingdom shall come to the daughter of Jerusalem. In that day, saith THE LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation; and THE LORD shall reign over them in Mount Zion from henceforth, even for ever. And the remnant of Jacob shall be in the midst of many people as a dew from *THE LORD*, as the shower upon the grass, that tarrieth not

for man, nor waiteth for the sons of men. Who is a GOD like unto THEE, that pardoneth iniquity and passeth by the transgression of the remnant of this heritage? HE retaineth not HIS anger forever because HE delighteth in mercy * * * Will cast all their sins unto the depths of the sea.

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem; the king of Israel, even THE LORD, is in the midst of thee; thou shalt not see evil any more. THE LORD THY GOD in the midst of thee is mighty; HE will save. HE will rejoice over thee with joy; HE will rest in HIS love; HE will joy over thee with singing.

I will turn my hand upon thee and purely purge away thy dross, and take away thy sin * * * thou shalt be called The City of Righteousness, the Faithful City. Zion shall be redeemed with judgment. And many people shall say, Come ye and let us go up to the mountain of THE LORD, to the house of THE GOD of Jacob; for out of Zion shall go forth the law, and the word of THE LORD from Jerusalem. He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy. When THE LORD shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning, and THE LORD will create upon every dwelling place of Mount Zion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. Of the increase of HIS government and peace there shall be no end upon the throne of David and upon HIS Kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever—the zeal of THE LORD OF HOSTS will perform this.

Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west. I will say to the north, give up; and to the south, keep not back. I even I, am THE LORD. And besides me there is no SAVIOUR. I AM THE LORD, YOUR HOLY ONE, THE CREATOR OF ISRAEL, YOUR KING. This people have *I formed for* MYSELF: they shall show

forth MY praise. But thou hast not called upon ME, O Jacob, but thou hast been weary of ME. O Israel, I, even I, AM HE that blotteth out thy transgressions for MY OWN name's sake, and will not remember thy sins. I will pour MY spirit upon thy seed, and MY blessing upon thy offspring; and they shall spring up as among the grass, as willows by the water courses. Fear ye not, neither be afraid, ye are even MY witnesses. I have formed thee; thou art my servant. O Israel, thou shalt not be forgotten of ME. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins; return unto ME; for I have redeemed thee. Sing, O ye heavens, for THE LORD hath done it. Shout, ye lower parts of the earth. Break forth into singing, ye mountains, O forest, and every tree therein; for THE LORD hath redeemed Jacob, and glorified HIMSELF in Israel. Israel shall be saved in THE LORD with an everlasting salvation. Ye shall not be ashamed nor confounded world without end. In THE LORD shall all the seed of Israel be justified and shall glory. And therefore will THE LORD wait, that HE may be gracious unto you; and therefore will HE be exalted that HE may have mercy upon you; for THE LORD is a God of judgment; blessed are all they that wait for HIM. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more. HE will be very gracious unto thee at the voice of thy cry. When HE shall hear it, HE will answer thee. Comfort ye, comfort ye MY people, saith your GOD. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned. O Zion, that bringest good tidings, get thee up into thy high mountain. O Jerusalem, that bringeth good tidings, lift up thy voice with strength. Lift it up, be not afraid; say unto the cities of Judah, Behold your GOD! Behold, THE LORD GOD will come with a strong hand, and HIS arm shall rule for HIM. Behold, HIS reward is with HIM, and HIS work before HIM. HE shall feed HIS flock like a shepherd; HE shall gather the lambs with HIS arms, and carry them in HIS bosom, and shall gently lead them that are with young. Thou, Israel, are MY servant. Jacob, whom I have chosen, the seed of Abraham MY friend. Thou art MY servant; I have chosen thee and not cast thee *off. Fear thou not*; for I am with thee. Be not dismayed;

for I AM THY GOD. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of MY righteousness. Behold all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contend with thee; they that war against thee shall be as nothing, and as a thing of naught. For I, THE LORD THY GOD, will hold thy right hand, saying unto thee, Fear not, I will help thee; fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith THE LORD, and THY REDEEMER, THE HOLY ONE OF ISRAEL. That they may see, and know, and consider, and understand together that the hand of THE LORD hath done this, and THE HOLY ONE OF ISRAEL hath created it. But now thus saith THE LORD that created thee, O Jacob, and HE that formed thee, O Israel, fear not, for I have redeemed thee; I have called thee by thy name; thou art MINE. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I AM THE LORD THY GOD, THE HOLY ONE OF ISRAEL, THY SAVIOUR.

MY salvation shall not tarry: and I will place salvation in Zion for Israel MY glory. But Zion said, THE LORD hath forsaken me, and my LORD hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of MY hands: thy walls are continually before ME. Thus saith THE LORD GOD, Behold, I will lift up MINE hand to the Gentiles, and set up MY standard to the people: and they shall bring thy sons in thine arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers and queens thy nursing mothers: they shall bow down to thee, with their faces toward the earth, and lick up the dust of thy feet: and thou shalt know that I AM THE LORD, for they shall not be ashamed that wait for ME: all flesh shall know that I THE LORD AM THY SAVIOUR AND THY REDEEMER, THE MIGHTY ONE OF *JACOB*. *I*, even I, am HE that comforteth you: who

art thou that thou shouldst be afraid of a man that shall die, and the son of man which shall be made as grass. * * * I have covered thee in the shadow of MINE hand, and say unto Zion, Thou art MY people. Break forth into joy, sing together ye waste places of Jerusalem: for THE LORD hath comforted HIS people; HE hath redeemed Jerusalem. All thy children shall be taught of THE LORD: and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

And THE REDEEMER shall come to Zion, and unto them that turn from transgression in Jacob, saith THE LORD. As for ME, this is MY covenant with them, saith THE LORD. MY spirit that is upon thee, and MY words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouths of thy seed, nor out of the mouth of thy seed's seed, saith THE LORD, from henceforth and for ever. The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. For the nations and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The sons of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet. And they shall call thee The City of THE LORD, the Zion of THE HOLY ONE OF ISRAEL. Thy people also shall be all righteous. They shall inherit the land for ever, the branch of MY planting, the work of MY hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I THE LORD will hasten it in HIS time. Ye shall be named the priests of THE LORD. Men shall call you the ministers of OUR GOD. Ye shall eat the riches of the Gentiles and in their glory shall yet boast yourselves. Their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which THE LORD hath blessed. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of THE LORD, keep not silence. And give HIM no rest, till HE establish, and till HE make Jerusalem a praise *in the earth.* THE LORD hath sworn by HIS right hand, and by

the arm of His strength. * * * Behold, THE LORD hath proclaimed to the end of the world, say ye to the daughter of Zion, behold, thy salvation cometh! Rejoice ye with Jerusalem and be glad with her, for thus saith THE LORD. Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: as one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. For as the new heavens and the new earth which I will make shall remain before ME, saith THE LORD, so shall your seed and your name remain. At that time they shall call Jerusalem the throne of THE LORD; in those days the house of Judah shall walk with the house of Israel. Lo, the days come, saith THE LORD, that I will bring again the captivity of MY people, Israel and Judah, saith THE LORD. And I will cause them to return to the land that I gave to their fathers, and they shall possess it. Therefore fear thou not, O MY servant Jacob, saith THE LORD; neither be dismayed, O Israel, for Lo, I will save thee from afar and thy seed from the land of their captivity. And Jacob shall return, and shall be at rest, and be quiet, and none shall make him afraid, for I am with thee, saith THE LORD, to save thee. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be small. Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Again I will build thee, and thou shall be built, O virgin daughter of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Hear the word of THE LORD, O ye nations, and declare it in the isles afar off, and say, HE that scattered Israel will gather him, and keep him, as a shepherd doth his flock. Therefore they shall come, and sing in the height of Zion, and shall flow together to the goodness of THE LORD, for wheat and for wine, and for oil and for the young of the flock and for the herd: and their souls shall be as watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together, for I will turn their mourning into joy, and I will comfort them and make them rejoice from their sorrow. For this is the covenant that I will make with the house of

Israel. After these days, saith THE LORD, I will put MY law in their inward parts, and write it in their hearts, and will be their GOD, and they shall be MY people. And they shall teach no more every man his neighbor, and every man his brother, saying Know THE LORD, for they shall all know me, from the least of them unto the greatest of them, saith THE LORD: for I will forgive their iniquity and I will remember their sin no more. Thus saith THE LORD which giveth the sun for a light by day, the ordinances of the moon and of the stars by night which divideth the sea when the waves thereof roar. THE LORD OF HOSTS is HIS name. If those ordinances depart from before ME, saith THE LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith THE LORD. If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith THE LORD. I will make an everlasting covenant with them, and I will not turn away from them. I will put my fear in their hearts, that they shall not depart from ME. Yea, I will rejoice over them to do them good, assuredly with MY whole heart and with MY whole mind.

"For thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. I will cleanse them from all their iniquity. And it shall be to ME a name of joy, a praise and an honor before all the nations of the earth which shall hear all the good that I do unto them. As the hosts of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David, MY servant, and the Levites that minister unto me."

All the prophecies so far quoted were uttered before the first destruction of Jerusalem.

After carefully reading the promises of JEHOVAH, both to HIS people Israel and to their land, surely no professing Christian can put aside the matter with indifference, as a thing to be thought of lightly, and as of no importance to them personally. Surely where the Word of GOD speaks so plainly, showing how near to the heart and thought of JEHOVAH is Israel, *Christians* cannot with impunity refuse to pray for the peace

of Jerusalem. And then the promise, "They shall prosper that love thee." If heretofore, O reader, you have thought of these words as addressed to the church, for your soul's sake and your own future peace, read over the context fore and after, and you will see how absurd to think the church mentioned in the passages.

I shall now quote some prophecies uttered after the carrying away captive of Israel, and finally of Judah and his companions.

"But fear not thou, O my servant Jacob, and be not dismayed, O Israel, for behold I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. * * * I will not make a full end of thee, but correct thee in measure. For I will take you from among the heathen and gather you out of all countries and I will bring you into your own land. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put MY spirit within you, and cause you to walk in my statutes, and ye shall keep MY judgments and do them. Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and make them with him, even with the stick of Judah, and make them one stick, and they shall be one in MINE hand. I will gather them on every side, and I will make them one nation in the land upon the mountains of Israel, and ONE KING shall reign over them all, and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all. And they shall dwell in the land that I have given unto Jacob, MY servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever: and MY servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set MY sanctuary in the midst of them forevermore. MY tabernacle also shall be with them. Yea, I will be their GOD, and they shall be MY people, when I have brought them again from the people, and gathered them out of their enemies' lands, and have

left none of them any more. Neither will I hide My face any more from them: for I have poured out My spirit upon the house of Israel, saith THE LORD GOD."

And the glory of THE LORD came into the house by the way of the gate whose prospect is towards the east. So the spirit took me up and brought me to the inner court and behold, the glory of THE LORD filled the house. And HE said unto me, son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and supplication and they shall look upon ME whom they have pierced. I will gather all nations against Jerusalem to battle. Then shall THE LORD go forth and fight against those nations, and HIS feet shall stand that day upon the Mount of Olives, which is before Jerusalem on the east. THE LORD shall be king over all the earth.

Then shall the offering of Judah and Jerusalem be pleasant unto THE LORD, as in the days of old, and as in former years. For I am THE LORD; I change not; therefore ye sons of Jacob are not consumed.

CHAPTER IV.

GOD'S THOUGHTS TOWARD THE LAND.

It is most interesting to read of GOD'S thoughts in regard to Palestine, to note how HE watches over it, and what are HIS future intentions towards this spot of earth—more highly favored than any other spot on the entire globe.

That is a most remarkable statement uttered by Moses: *"A land which the Lord thy God careth for. The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."* Of no other land could it be said what THE LORD said of this place: "Defile not therefore the land which ye shall inhabit, WHEREIN I DWELL; for I THE LORD dwell among the children of Israel."

And one particular place of Palestine was blest even more than the rest: "But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, then there shall be a place which the Lord your God shall choose to cause His name to dwell there." We read when Solomon built the Temple: "And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord."

When Israel, in spite of all HIS tender care and loving kindness, sinned against HIM and polluted HIS land, one can readily see on reading the Narrative how loath THE LORD was to leave the House:

"And the spirit lifted me up between the earth and the heaven and brought me in the visions of GOD to Jerusalem, to the door of the inner gate that looketh towards the north where was the seat of the image of jealousy, which provoketh to jealousy. And, behold the glory of the GOD of Israel was there."

Then we read of the going out of the house: "Now the cherubims stood on the right side of the house * * * and the

cloud filled the inner court. Then the glory of the LORD went up from the cherub over the threshold of the house. * * * Then the glory of the LORD departed from off the threshold of the house, and stood over cherubims, and the cherubims lifted up their wings, and mounted up from the earth in my sight * * * and the glory of the GOD of Israel was over them above." And then comes the terrible words: "I will bring a sword upon you, saith the LORD GOD." But harken to the words that GOD speaks immediately afterwards, before HE leaves the Temple, HIS tender love breaks forth—a father who must chastise his child, and yet before the rod is laid on the child's back, HE comforts him. How graciously pitiful is our GOD. Listen: "Thus saith THE LORD GOD: Although I have cast them far off among the heathen and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they will come. Therefore say, Thus saith the LORD GOD: I will even gather you from the people and assemble you out of the countries where ye have been scattered and I will give you the Land of Israel * * * and they shall be my people and I will be their God."

With these words of love: "Then did the cherubims lift up their wings * * * and the glory of the GOD of Israel was over them above. And the glory of the Lord went up from the midst of the city and stood upon the mountain which is on the east side of the city." The mountain on the east side was Olivet. This was immediately before the first Temple and the first city of Jerusalem were destroyed.

This sorrowing departure brings vividly to the eye another event which took place six hundred years afterwards: "And when He was come near, He beheld the City, and wept over it." And listen to this heart wail: "O Jerusalem! Jerusalem! how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not! Behold your House is left unto you desolate!" And again harken to the words of a compassionate Love: "For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord!"

So we see HE will come again, and they shall welcome HIM with praise and thanksgiving.

This event took place but a little time before the destruction of the second Temple and the second city of Jerusalem.

And now what are GOD'S promises towards the city and the land?

Though the cloud of JEHOVAH is not now in Jerusalem HE has HIS watchers there. Listen: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: Ye that make mention of the Lord keep not silence and give Him no rest, till He establish and till He make Jerusalem a praise on the earth. The Lord hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn to be meat for thine enemies: and the sons of the strangers shall not drink thy wine, for the which thou hast labored: But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness. Behold, the Lord hath proclaimed unto the end of the *world,* Say ye to the daughter of Zion, Behold, thy Salvation cometh: behold, His reward is with Him, and His work before Him. And they shall call them The Holy People, the Redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken." "Awake, Awake: put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the Holy City. * * * The Lord shall bring again Zion. * * * Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem. Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned. And the Ransomed of The Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains * * * and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob * * * for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and

the young lion, and the fatling together and a little child shall lead them. And the cow and the bear shall feed: and their young ones shall lie down together: and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child put his hand on the adder's den. For the Lord will have mercy on Jacob and will yet choose Israel and set them in their own land. For the people shall dwell in Zion at Jerusalem. Then shall He give the rain of *thy seed* that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: and in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat savory provender which hath been winnowed with the shovel and with the fan. And there shall be up on every high mountain, and upon every high hill, rivers and streams of waters. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light ot seven days, in the day that the Lord bindeth up the breach of His people and healeth the stroke of their wound. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. And the sons of the strangers shall build up thy walls, and their Kings shall minister unto thee. Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles. * * * The glory of Lebanon shall come to thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary: and I will make the place of my feet glorious. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. And strangers shall stand and feed your flocks, and the sons of the alien shall be your *plowmen* and your vine dressers. Behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in My people. And they shall build houses and inhabit them: and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and *another* eat; for as the days of a tree are the days of my people

and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble: and it shall come to pass, that before they call, I will answer: and while they are yet speaking I shall hear. And they shall dwell in Judah itself, and in the cities thereof together, husbandmen, and they that go forth with flocks. Behold the days shall come saith the Lord that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beasts. Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: yea, I will rejoice over them to do them good and I will plant them in this land assuredly with my whole heart, and with my whole soul. Thus saith the Lord: Again there shall be heard in this place, the voice of joy, and the voice of gladness, and the voice of the bridegroom, and the voice of the bride, and the voice of them that shall say, Praise the Lord of Hosts: for the Lord is good: for His mercy endureth forever. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of Him that telleth them, saith the Lord. And it shall come to pass in that day * * * saith the Lord I will hear the heavens, and they shall hear the earth: and the earth shall hear the corn, and the wine, and the oil. Fear not, O Land; be glad and rejoice; for the Lord will do great things. Be not afraid ye beasts of the field! for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree, and the vine do yield their strength. He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palm worm, my great army that I sent among you. And ye shall eat in plenty and be satisfied. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy. And it shall come to pass in that day,

that the mountains shall drop new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water and a fountain shall come forth of the house of the Lord and shall water the valley of Shittim. Judah shall dwell forever, and Jerusalem from generation to generation. I will bring them out from the people and gather them from the countries, and will bring them to their own land, and feed them upon the mountain of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture and upon the high mountains of Israel shall their fold be. They shall dwell safely in the wilderness and sleep in the woods. And I will make them and the places around my hill a blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase and they shall be safe in their land. Ye shall dwell in the land that I gave to your fathers. I will multiply the fruit of the tree, and the increase of the field. I will cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate is become like the garden of Eden; and the waste and desolate cities are become fenced and are inhabited * * * so shall the waste cities be filled with flocks of men. They shall dwell in the land that I have given unto Jacob my servant: and they shall dwell therein, even they, and their children forever. My Tabernacle also shall be with them. And the name of the city from that day shall be Jehovah—Shammah—The Lord is there. Behold the days shall come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountain shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel and they shall build the waste cities and inhabit them: and they shall plant vineyards, and drink the wine thereof: they shall also make gardens and eat the fruit of them. And I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith the Lord Thy God. Upon Mount Zion shall be deliverance and there shall be holiness; and the house of Jacob shall posssess their possessions.

"*But in the* last days it shall come to pass, that the mountain

e of the Lord shall be established in the top of the
for the law shall go forth of Zion, and the word
rd from Jerusalem. And He shall judge among many
peopl. and they shall beat their swords into plowshares, and
their spears into pruning hooks; nation shall not lift up sword
against nation, neither shall they learn war any more. But
they shall sit every man under his vine and under his fig tree:
and none shall make them afraid: for the mouth of the Lord of
Hosts hath spoken it. The Lord shall reign over them in
Mount Zion from thenceforth, even for ever. Jerusalem shall
be inhabited as towns without walls for the multitude of men
and cattle therein. Sing and rejoice, O Daughter of Zion: for,
lo, I come and I will dwell in the midst of thee, saith the
Lord. The Lord shall inherit Judah His portion in the Holy
Land and shall choose Jerusalem again. Thus saith The Lord:
I am returned unto Zion, and will dwell in the midst of Jerusa-
lem: And Jerusalem shall be called a City of Truth: and the
mountain of the Lord of Hosts, the Holy Mountain. Thus
saith the Lord of Hosts: There shall yet old men and old
women dwell in the streets of Jerusalem, and every man with
his staff in his hand for very age. And the streets of the
city shall be full of boys and girls playing in the streets thereof.
Yea, many people and strong nations shall come to seek the
Lord of Hosts in Jerusalem and to pray before the Lord. Thus
saith the Lord of Hosts: In those days it shall come to pass
that ten men shall take hold out of all languages of the nations,
even shall take hold of the skirt of him that is a Jew, saying,
we will go with you: for we have heard that God is with you.
And it shall come to pass that every one that is left of all
nations which came up against Jerusalem shall even go up from
year to year to worship the King, the Lord of Hosts, and to
keep the feast of Tabernacles. And it shall be, that whoso will
not come up of all the families of the earth unto Jerusalem to
worship the King, the Lord of Hosts, even upon them shall be
no rain. And if the family of Egypt go not up, and come not,
that have no rain, there shall be the plague, wherewith the
Lord will smite the nations that come not up to keep the feast
of Tabernacle."

(This plague is indeed a terrible one, we read: "Their flesh

shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.")

"In that day shall there be upon the bells of the horses, ***Holiness unto the Lord;*** and the pots in the Lord's House shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness to the Lord. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the former days, and as in former years. And all nations shall call you blessed: for ye shall be a delightsome Land, saith the Lord of Hosts."

From the portions just read one can see GOD'S purposes for the future of HIS Land—Palestine—and let it be carefully noted that man's work in the return of the Jews to the Land is entirely ignored. It shows plainly the Zionist movement has no share in GOD'S thoughts. The "I will!" of JEHOVAH runs in every line, in every promise. GOD is everything—man only the object of HIS blessing.

CHAPTER V.

AS TO THE RETURN.

In reading the Scriptures carefully one must discern that in the near future there are two different returns of the Jews to Palestine.

The first return—*that of part of the nation in unbelief—still rejecting the Messiah.*

The last and final return—*that of the entire nation from every place under heaven, no matter where scattered, and that IMMEDIATELY AFTER THE VISIBLE RETURN OF THE LORD JESUS CHRIST ON MOUNT OLIVET.*

Of the first return, how accomplished, and when, one must not be dogmatic. While the Scriptures are clear as to the return in unbelief it fixes (as far as can now be seen) no date, nor does it record the means used to accomplish that return.

It may be in the near future that THE HOLY SPIRIT will give grace to some keen searcher of The Word so as to enable him to compute the times of the end—*for no doubt that information is in The Word and will be revealed in* GOD'S *good time—but not before.* It therefore would be most unbecoming to the believer at the present time to dare to map out the means and ways by which Israel in unbelief will be returned to the Land of their fathers.

As to the second return one has firm foundation under his feet, the Scriptures are very explicit on that final return of all Israel—and never more shall they be driven from that blessed Land.

At present time there are more Jews in Palestine than at any period since the Roman legions stamped out their national life. More Jews in Jerusalem than in any period since Titus' battering rams leveled down its walls, and the unknown soldier's torch put fire to the Temple, destroying the beautiful house whose porches oft times sheltered the head of the GOD-MAN—THE REJECTED KING OF THE JEWS.

Several successful colonies are scattered here and there in the Land; the orange, olive and fruit trees planted, the grape trellised and pruned, the wheat sown and reaped, blessed by a new thing in the land—"the early and latter rains" so long held back from the forsaken land. Jerusalem's streets resound with the tramp of 20,000 of her sons and daughters—she is full, and has flowed over her walls, until a new city is springing up around about her. The railroad has come to her gates from the sea coast, and flashes its rails on towards the City of Damascus —and next, perchance, to Babylon!

The Germans have received concessions from the Sultan, and in ten years from now Jerusalem and Babylon, and the port of entry at the Persian Gulf, will be knit together by steel bands—and one may soon travel in a few hours a journey that took weeks to accomplish when Solomon ruled in his glory—the greatest of all the kings of the earth in his time.

And this Zionist movement will hardly die. If it should it will soon be replaced by another more determined movement that will most surely be the means of taking back part of the people "scattered and pealed" to the home of their forefathers.

With their return there will be an enormous amount of capital poured into the coffers of that land. The speculators will be there, the agents of the rich Jews (who will still live in splendor in the various capitals of the world) will be there—the Gentile and the Jew together will give plenty of money to improve the land. Palestine was once the highway of the nations for trade and barter—and no doubt will be again. The development of the Euphrates Valley will quicken the pulse of commerce. The time is near at hand when Babylon will awake and the world be astonished at the marvelous harvests gathered from the Euphrates Valley, of wheat, and corn, and wine, and olives, and all fruits that the heart lusteth after. The development of the Euphrates Valley will fill the to-be-built cities of Palestine with the hum of machinery—will fill them with men and women, and boys and girls. We shall see Jerusalem become a modern city; we shall behold a stately Temple, and again shall a splendid ritual, with the rarest of music, the grandest of singing, dazzle the gazer's eyes, as he beholds the sacrificed lamb on the altar both at morning and eventide. It will be a

magnificent structure and will rival the glory of Solomon's, for not a rich nor poor Jew on the face of the earth but will be only too glad, too overjoyed, to cast his mite into the treasury of that building. And such a temple, and such a ritual will bring people from all over the world—Gentiles to pay their tribute of curiosity at that shrine—and no doubt that the subscription list to the building will have tens of thousands of Gentile names, and some fabulous amounts.

For the Gentiles at large will take no heed of the words of GOD uttered some twenty-five hundred years ago against this very building: "Thus saith the Lord: where is the house that ye build unto me? He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."

But poor Israel, and the still more blinded Gentiles, even so-called Christians, will rejoice, and be glad, and be merry, and dream beautiful dreams of a golden future.

And Israel blest in the fields, and blest and increased in the stores, and in the counting houses, by the wild schemes, and rush of the speculator's gold, by the tide of commerce that will stream through the Euphrates Valley from the Orient to the cities of the Occident, leaving a tribute in the hands of the Jewish brokers and merchants in Jerusalem, will dream that their God has at least returned to them, and will be merciful both to the Land and to His people.

They will be disturbed by certain fellows only—a mingling of Jews and Gentiles—who will persist in telling them of dark days in the near future for their persistent rejection of JESUS CHRIST.

No doubt but the heart of Israel will be glad, and dream that only a golden future is before them. And pride will fill the heart and brain; and the cry will be: "The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars." "They have been replenished from the East, and are sooth-sayers like the Philistines, and they please themselves in the children of strangers. Their land is also full of silver and gold, neither

is there any end of their treasures: their land is also full of horses, neither is there any end of their chariots."

Israel will be prouder than ever; their hearts and brains will be filled with the most vaunting ambitions; they will grow domineering, haughty and conceited.

They will grow very tolerant of religious views. They will prate much of "The Brotherhood of Man—the Fatherhood of God"; every "ism" will be welcomed except the story of the Cross as a Remedy for Sin. By this time the higher critics will have full sway in all the so-called Protestant lands. The colleges are now full of them—casting discredit on the Old Testament—soon to follow it up with hints and innuendoes against the credibility of Christ, and His Apostles; soon every pulpit in the cities will be filled by their hellish spawn, and the Christ preached "a perfect man," "the Master," "the Great Example," the "Highest of Created Beings"—but not divine. Such a view as this will not be obnoxious to the Jews, who will grow proud of this Great Jewish Teacher, but as to these fellows who will persist in making the Noble Christ divine, away with such fellows from the earth!

To the Jew it will be a bright and happy world—rosy-clad the future. They have at last found a home, a rest, a peace, a plenty; they will become intoxicated with their happiness.

And now let us read as to how THE LORD regards this returned people:

"Therefore thus saith the Lord God: Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem.

"As they gather silver, and brass, and iron, and lead, and tin, will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

"Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

"As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.

"And it shall come to pass, *that in all the land, saith* THE LORD, *two parts therein shall be cut off and die; but the third shall be left therein.*

"And I will bring *the third part* through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, it is my people: and they shall say, The Lord is my God."

To all who believe in THE LORD JESUS CHRIST—trusting in HIS death and in HIS righteousness for salvation—the above words will be all sufficient to keep them from doing aught, by word of mouth, by written words, by helping hand, either by influence or gold, to help on this returning of the Jews in unbelief to the Land of their Fathers. A true Christian should be a praying spectator, watching every movement with the keenest scrutiny—but never for one moment aiding or abetting the First Return. Hands off! Touch not, handle not, neither aid by voice, pen, nor money, as GOD is permitting them to return in unbelief—a curse is yet upon them—the awful curse they desired on their own heads has never been removed—*"His Blood be upon us and our children!"* Christians can only pray for the peace of Jerusalem but should leave the manner of the return in GOD'S hands. HE, in HIS own good time, will permit the return; HE will remove every obstacle from their path—and no nation, nor peoples can hinder when GOD'S hour has come.

And neither is it the Christian's duty to hinder them in any shape or form. Let them alone. Our whole duty is to tell them of a Redeemer—and forget not to tell them of THE COMING REDEEMER. It is quite useless to tell the Jews a half Gospel—and, at best, the preaching nowadays is but proclaiming a half Gospel. *Redemption for the Body, for the Earth, for the Soul* is the whole of the glad tidings—but, alas, only a redemption of the soul is preached; therefore GOD cannot fully bless such words. Shortly shall arise a body of preachers and teachers who will not be afraid to tell of THE FULL GOSPEL—to preach of the:

Redemption of *The Soul from Sin,*
Redemption of *The Body from the Grave,*
Redemption of *The Earth from the hands of Satan.*

But with the return of the Jews will come the building of the Temple. A magnificent house built quickly with a lavishness of wealth that will dazzle humanity.

And surely a thrill of excitement will sweep over all the world, when the day comes to commence the sacrifices, to light the fire on the altar; and after an absence of two thousand years to see again ascending to the sky the smoke of the morning and evening sacrifices.

Such an event, it may be supposed, will either be treated with much indifference by the so-called Christian Church, or with a protest. But by the world it will be treated as a national event, that will draw the eyes of the nations—and focus them to one spot. Perchance the rich of the earth will be attracted there—from all of the principal cities of the world—perchance excursions from every nation will be attempted; and will fill Jerusalem with a crowd of curiosity hunters—in numbers exceeding the palmiest days of Solomon.

And may we hint at what may be—that Satan may attempt at that time to attract the eyes of the world to His Masterpiece. At the dedication of Solomon's Temple—"The cloud came down and filled the house." Now there may be raised the question—where shall come the fire to kindle the wood of the first sacrifice—the question of profane fire may loom up in the minds of the strictly orthodox Jews, and assume such proportions as to trouble and annoy them.

Then may we suppose that at that time a certain Prince of Babylon—the man more connected with the rebuilding of Babylon than any other—will have been chosen by the leaders of Israel as their best friend, whose friendship will be best suited to afford a bulwark against the envy of many nations who will still have their old hatred of the Jews. Now we are told in the Scriptures that the Prince of Babylon is to make a Covenant of seven years with the Jews, to be the Protector of them, and of the Holy Land; what then if this same day which will see the beginning of Jewish sacrifice after a lapse of two thousand years, will also be the day of the ratification of this same Covenant. Then suppose when the moment for the lighting of the sacrificial fire should come, that in the presence of a million or more spectators—suppose this Prince should come forward and by the lifting up of his hands bring fire down from the clear sky to alight on the altar—devouring the wood and the meat sacrifice—what would be the result? It

would lead some of the Jews and Gentiles to believe that the Prince of Babylon was indeed divine; and would be the commencement of Satanic worship that will surely spread over the limits of the old Roman earth—if it does not lap over and find believers and followers in every nation under heaven.

Far be it from us to dogmatize, but it is rather suggestive to know, that the bringing down of fire from heaven is to be one of the miracles performed by Antichrist to deceive human kind.

CHAPTER VI.

THE IMPERIAL CITY OF ANTICHRIST.

Commerce which GOD intended to be a blessing has by the manipulation of Satan become a curse to humanity. Commerce has become a breaker of the entire decalogue. Commerce under Satan has become a Godless thing—a despiser of all restraint, divine and natural, and is rapidly growing Satanic in its aims and ends. Every civilized government upon the face of the earth has become subservient to commerce—and commercial supremacy, the supreme end of the battlings between the nations. Gain, and the getting of gain, has become the paramount object of all the Christian nations. In the interest of commerce and to extend "their sphere of influence," the so-called Christian nations have invaded the heathen kingdoms of the earth with fire and sword—and when they have conquered—have presented to them bottles of gin and brandy and beer to tempt, betray, and debase them. We have sent them missionaries, to be sure, for "with fire and sword we have made a pathway for the Lord" —and no doubt He who ruleth the nations permits the Christian nations to punish the heathen for their sins; GOD *permits where* HE *does not will.* It was not to carry out the will of THE LORD but for the furtherance of selfish ends that powder and ball swept aside the primitive weapons of the helpless heathen, and made the Christian powers the masters of the Orient. GOD'S people, to be sure, seized the opportunity thus afforded to proclaim the good news, but it was not for the publication of the good news the battles were fought.

The Word of GOD is very plain—the words most unmistakable, in which HE declares that HE will punish the nations of the earth for their wickedness. GOD'S eyes are watching the so-called Christian nations. HE knows of their greed that looks upon the shedding of blood as a very little thing. But most assuredly HE will require at the hand of each nation the heathen brother's blood which they have shed. JEHOVAH'S justice never slumbers and the nations cannot escape the penalty of their greed.

The word of GOD is very clear cut as to the trend of future wickedness. The nations are to-day digging up the graveyard of what was once the greatest of Oriental cities—once the capital city of the world. The Land of Shinar has already heard the blowing of the trumpet which will awaken the New Babylon to a wonderful life. Satan has vast designs in his brain—though often baffled in past ages—but the time seems rapidly approaching when GOD will permit Satan to develop the mighty plans that will awaken the Euphrates Valley to new life, and make it the Paradise of the Earth. Men have ever sighed for the lost Eden, and Satan will make an Eden for the unregenerate man—to woo, and win, and entice, and charm his soul—so that he will dream (poor fool) that Babylon is indeed "the Gate to God"—a God that the unregenerated man can worship, and love, and enjoy.

Babylon in the Euphrates Valley will shortly be rebuilt. Perchance the Antichrist may not lay the foundation, none can tell—but when he becomes the Prince of Babylon he will make it by vast munificence the glory of the earth. Here commerce will come to dwell in its final home. Her merchantment shall become the great ones of the earth. Here trade will center; it will from its glittering and pompous palaces decide the price of every article of commerce the wide world round. The glory of London and New York will pale before the influence of this Oriental city—Babylon's exchange will be the clearing house of the world.

It will be the Mecca of the rich and poor alike. The mighty Prince of Babylon will frame laws that will be the wonder of the world. It will be the treasure house of the world, where no man need starve. Commerce will make gold plenty. so that corn, and meat, and wine, shall be in abundance. Human art here shall blossom to a prime. The builders, the sculptors, the painters will here reap the grandest harvest ever conceived by human brain. Music and drama shall reach the apex of their desires. The world shall be astonished at its magnificent glory and beauty. Mirth and laughter and merry dance shall not cease night or day in Babylon. And this Prince of Babylon who comes to the world as its true Saviour will be inspired by

Satan—a Satanic man whose intellect shall confound and put to shame the earth wisdom of the ages.

No use to sneer, reader, the Word of JEHOVAH records this Personage on many pages of The Book. It may seem absurd to think for an instant in this enlightened age, that idolatry will be the final outcome of the scientific age, that the image of a man will be worshipped by the most civilized nations of the world—yet so says JEHOVAH who lieth not—and therefore, in spite of your laughter and sneers it will be so. Not only that, but at last the inhabitants of the Old Roman earth will worship Satan—Hail Him as the Harbinger of Light.

It would seem that Antichrist will first appear as the perfect man, in all things the man without a peer—his intellect the most colossal—endowed seemingly with the attributes of a God. At first a man of peace, "the words of his mouth sweeter than honey," his pleasure to befriend the poor, the needy; the man that humanity has hoped for and prayed to see.

The Deliverer from superstition—the greatest scholar statesman, orator, poet, musician, inventor—the most scientific man the world has ever seen! He goes to Jerusalem, with the blessings of humanity on his head. The Peaceful Prince of Babylon will have only fair sweet words to say. The Seven Years' Covenant signed and sealed between the returned Israelites and himself, he will receive an ovation at Jerusalem the like of which for magnificence the world has never seen. He returns to Babylon with the prayers of Israel on his head and the best wishes of their hearts. Now surely may the Jews rest—every man under his vine and fig tree and none make them afraid. Ah, is not He indeed the Messiah?

But Satan has met the Prince of Babylon, and not in vain has the offer been made of "all the kingdoms of the World and the glory of them." The Prince of Babylon accepts, and gladly falls down, and worships Lucifer.

And here is a mystery that at present we cannot solve—details are missing—we dare not be dogmatic. Men who have studied and prayed for light on this subject draw inferences from various hints scattered through The Book—but none dares to speak with authority. It would seem as if the Prince of *Babylon* is to be slain, how, or when, not recorded—yet that

body does not see corruption, but some lost spirit comes from Hades, enters in and makes it his home. One may readily see an aping of the Resurrection of THE LORD CHRIST. For no doubt there is to be an imitation of the Blessed Trinity by a Satanic Trinity.

THE FATHER—*Aped by Satan.*

THE SON—*Aped by Antichrist.*

THE SPIRIT—*Aped by the False Prophet.*

Certain points are positive—without dispute. The word is very plain and we dare not cast the warning aside. The Antichrist, a person, it may be a lost spirit, yet in human form, shall honor, with gold, and silver, and with precious stones, and pleasant things, "a strange God whom he shall acknowledge and increase with glory." And this God will give Antichrist "his power, and his seat and great authority." "And all the world shall wonder after the beast, and they worshipped the Dragon (Satan) which gave power unto the beast. And they worshipped the beast, and power was given him over all kindreds, and tongues and nations: And all that dwell upon the earth (the old Roman Empire) shall worship him. The False Prophet doeth great wonders so that he maketh fire come down from heaven on earth in sight of man and deceiveth them that dwell on the earth by miracles which he *had* power to do in sight of the beast: saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword and did live (the beast that was, and is not, and shall ascend out of the bottomless pit). And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bound, to receive a mark in their right hands, or in their foreheads: And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name."

(So then we see that in the future City of Babylon Antichrist will be worshipped as God, and Antichrist will worship Satan.

And so the Jews will be again in the toils of Satan—and for three years and one-half God will give Antichrist control over the nations and the Jews.)

CHAPTER VII.

THE TWO WITNESSES.

It may well be supposed that the people of the Land—more especially the inhabitants of Jerusalem—were fully warned of the consequences of acknowledging the Godship of the Prince of Babylon. Suppose then, that suddenly one morning at Jerusalem in the Temple enclosure, two men stood—men of such appearance and character as to arrest the attention of the Jews who were faithful enough each morning "to go up to the Temple to pray." They were two men arrayed in long flowing garments of sackcloth—of sturdy and commanding height, faces that strangely partook of the vigor of youth yet with the appearance of bordering cn middle age. One in looks older than the other. The younger, a man in full prime of life, with all the vim and dash of a fearless son of the desert—the older, a man of calm, majestic presence, yet with a flash of the eye which told that age had not as yet laid its hand to chill a single faculty either of mind or body. These men soon had a curious crowd about them, and all gazers questioned: who are they—and from whence have they come? Quickly the news spread from lip to lip, from street to street, from house to house, until the concourse of men, women and children blocked the approach to the Temple. And then when the officials of both Temple and city came to demand of these two silent men who they were, all of a sudden fell from their lips words of strange import.

They announced themselves to be messengers from JEHOVAH —sent by JEHOVAH to the people of Israel to warn them of coming wrath and destruction; that this Prince of Babylon, who proclaimed himself the Man-God, whose Prophet in his presence performed wondrous signs and miracles to deceive the people, was coming to Jerusalem to demand of the people divine homage. They warned the people that if they received him as their Messiah, and gave divine honor, the soul who

bent the knee to his worship, receiving his name on hand or forehead, that soul, JEHOVAH would most assuredly cut off from HIS presence both in this life and in that which was to come; that GOD'S vengeance would surely send to perdition; that this indeed was the commencement of the day of Jacob's trouble; that this demon-possessed, devil-inspired man was the deceiver spoken of by all the holy prophets, whom THE COMING MESSIAH would destroy by the breath of HIS lips.

One may well imagine the breathless silence that held the listeners—and then came such a wild burst of angry fury when two-thirds of the listeners hissed out the cries of:

"Blasphemy! Death to such traitors! Away with such fellows from the earth!"

The most daring and angry ones crowded near, murder in their eyes, and cries of vengeance on their lips—but, perchance, the two men, each with staff in hand, swept staff round about them, and the crowd shrank back, until there was a small, clear circle round them—they, the center of a ring of shrieking, cursing humanity, who had murder in the soul, in the glare of the eye, in the shake of the hand.

And perchance clear and distinct rang the voices of the two men, as if from one man:

"Stand back, men of Israel! Beware of touching us—the touch is certain death!"

And more daring bigots, with cries of disdain, stepped inside the circle the staffs had made—aye, with laugh of contempt on their lips, and hands stretched out to grasp the men—but suddenly wild terror and dismay—with a mighty roar of confusion the crowd shrank away—for, Lo! when the men opened their mouths, as it were a living tongue of flame lit on the unfortunates who would not heed the warning not to touch; and then, in an instant, only heaps of ashes lay where once stood living men!

And now perchance the rulers—the great and wealthy—met in haste in the Council Chamber. They had been rudely awakened from their sleep, after the wine and dainty feast revels of the night before. With incredulous wonderment they heard the story of the frightened men, but straightway a company of guards were sent to bring these two disturbers of the peace to

the Council Chambers. Perchance a jest was on many of these great men's tongues, and perchance rebuke for the men who ever came with this same wild story. But then another surprise —for hasty feet came to tell that the guards had also perished—that only heaps of ashes marked where they had dared to touch the terrible men.

And there were blanched cheeks, for fully one-third of the rulers exclaimed:

"This surely is the finger of JEHOVAH!"

But the other two-thirds sneered at such; their hearts were hardened; this was but some trick, some new scientific discovery, some subtle explosive, which these two fellows—Christians without a doubt—had invented to terrorize the good friends of the Prince of Babylon. Nay, perchance fifty guards would bring these dastards to their presence.

And the rulers waited—the time spent in wild bickering—the majority scowling and flinging bitter taunts at the men who dared to call this the finger of GOD.

And again came men of flying feet, of hasty tread, pale of face, and with terror on their lips—what a tale! As had perished the first guards sent—so had miserably perished the second!

Consternation and the wildest anger prevailed, and perchance a stronger guard was sent.

And again no guards came back, but men with selfsame tale—a heap of ashes at these strange men's feet.

And then an awful terror, silence, dread, fell on that company of rulers. And, lo, perchance, arose as one man, the third of the rulers!

"LO, this must be indeed the finger of JEHOVAH! and is not this the selfsame kind of miracle whereby Elijah the Tishbite destroyed the messengers of the wicked King Ahaziah—Men and Brethren! perchance, one of these men is indeed Elijah whom JEHOVAH by the last of our Holy Prophets promised to send us before the coming of the Great and Dreadful Day of the LORD!"

But such words were drowned by the cries:

"Traitors! Treason to the Prince of the Covenant! Long

live the Prince of Babylon, and Jehovah confound his traducers and enemies."

And amid this undignified uproar of the rulers perchance suddenly walked in the Two Witnesses.

The amazed rulers sank back silent, and listened as the two men stood before them, and declared who they were, and why they came. One boldly said, "I am Elijah the Tishbite!" and the other, perchance (*no man yet dare be dogmatic on this point*) declared himself to be Moses!

And in that Council Chamber they told that JEHOVAH had sent them to warn, to instruct, to tell of the mighty wonders HE would surely perform, to show all men that HE alone was the ruler of the earth. Sternly they rebuked Israel for their sins—and for the greatest of all their sins—the rejection of THE LORD JESUS CHRIST. They said that now the end of the age was at hand; the days of rebellion, sin, and wickedness of both Jew and Gentile were about to end; that THE LORD JESUS CHRIST was coming—aye, counting from this day—in three years and one-half HIS returning feet would stand on Mount Olivet; that now in spite of Israel's sins and wickedness, JEHOVAH was ready and willing to enter into a covenant of peace with them; that this covenant that they had entered into with the wicked King of Babylon should be immediately annulled; that this wicked Assyrian who was again coming to Jerusalem would compel them to enter into a new "Covenant with hell and with death." And woe to the soul who accepted such a compact. Therefore, let the rulers and people of Israel put away their sins and wickedness—accept the gracious love of JEHOVAH, and prepare their hearts to meet with joy and thanksgiving the coming MESSIAH CHRIST! Now who is on the LORD'S side—let him stand with us and fleeing from the coming wrath join himself to those who love the words of JEHOVAH.

And then a sudden division. Lo, of the rulers, one-third sprang forward and stood by the side of the Two Witnesses.

And the other two-thirds, in their hearts, and wills, and souls rejected the testimony of the Two Witnesses. They raved and uttered threats of dire vengeance on the heads of these vile traitors when the Prince of Babylon should come. And perchance some of the most hardened, reckless and daring did not

hesitate to spring to do a deadly vengeance on the Witnesses —poor fools—only to perish and become a little heap of worthless ashes. And the blinded leaders were surely no laggards to wire the Prince of Babylon—of these fell traitors, to profess anew their loyalty to him, beseeching him to come and with his presence blast such fellows from the earth.

And Jerusalem. What a turmoil—a rushing to and fro in the city—business suspended—for, lo, through every street went the Two Witnesses, proclaiming the message of JEHOVAH: That JEHOVAH CHRIST was coming shortly to crush HIS enemies and to bless those who made their hearts willing and ready to receive HIM; that Gentile supremacy was nearly over; that JEHOVAH indeed was ready to pardon, bless and draw nigh to HIS people; that indeed the Kingdom of Heaven was at hand. And woe to the soul who accepted the Prince of Babylon as the Messiah—woe to whosoever bowed to him the knee, accepted his number or his name on their hand or forehead—that soul would be accursed of JEHOVAH forever and forever!

CHAPTER VIII.

THE MARK OF THE BEAST.

Surely Jerusalem was a distracted city. Tumult and bickering held high revelry—a divided people—friend against friend, neighbor against neighbor, husband against wife, child against parent—a time of trouble and despair. Never seemed these Two Witnesses to tire—their voices were seldom still, the tread of their feet was heard on every street, through mart of traders, and where households dwelt. They were determined that every ear in Jerusalem should hear their message. They proclaimed that the hour of decision was close at hand—that each listener should choose for a master either Antichrist or JEHOVAH CHRIST; that already Antichrist was on his way to Jerusalem, and that his coming would strike the hour of doom for all who should acknowledge him. No half way measures now—men and women must swiftly make up their minds. There would be no neutral ground—it was Satan or JEHOVAH—which?

The dawning of the day of decision at last had come. With loud acclamations was Antichrist met at the entrance of the city of Jerusalem. In pomp and majesty he came—a veritable hero, with his guards and attendants doing him divine honors. And straightway to the Temple! Perchance it was the hour of sacrifice, and on the altar lay the lamb, lo, he dared to step forward before the altar, and stand there to receive divine honors. His eloquent and subtle prophet thrust aside the priests at the altar. Water perchance was poured on the altar to quench every spark and vestige of fire—so that all might see that this prophet had power to bring down fire from heaven in sight of all men and burn up the sacrifice.

And veritably, as the prophet's hands were stretched out to the Prince of Babylon, as if entreating him to reveal his Godhead, fire descended from heaven, the forked tongues burning up the wood and flesh upon the altar in the sight of all men. Could humanity want more?

And then, perchance, the place around about, the upper air, was full of voices, strange weird voices of rejoicing from unseen thousands, aye millions, that crowded round the place. Could humanity want more? Was not this indeed the God whom unseen angel hosts adore? And on their knees in adoration fell the multitude, in their hearts believing, and giving him divine honors.

And then the preëminence of blasphemy! This new god walked towards the curtained Holy of Holies, rent the gorgeous curtains with his impious hands, and entered the place where only the high priest came once a year bearing shed blood in his hands. Here seated, he proclaimed himself to be the Lord God of the Earth, and before him worshipped the thousands gathered there.

It was very noticeable that none who had in their hearts harkened to the Two Witnesses were present at this Temple meeting. Believing the words of JEHOVAH they kept away with fearful and trembling hearts, for scarce a one of this remnant but had some relative, some dear one, who, alas, went forth that fatal morning with songs of joy on their lips to meet the deceiver.

And, perchance, seated on the Mount of Olives over against the city, were the Two Witnesses with a stricken crowd around them, watching from a distance the strange doings in the city, and listening to the wild acclamations that the wind brought to their ears from the Temple Hill.

This was the day of the Prince of Darkness, and the Two Witnesses for the present would stand aside and let evil blossom to its baleful prime.

What a day of revelry in Jerusalem. Music and dancing, and feasting on the richest meats and rarest wines. For this Prince of Babylon was no solemn, sad-faced God. The merry song, the questionable jest, the broad story, the lascivious look, the mad desire, the plucking of roses from lips and brow of beauty, were not by him forbidden. Nay, did not the naked women of his train, garlanded with the rarest flowers, dance before him, with happy songs, on the marble floor of the temple before the Holy of Holies, where he was seated on a throne of blazing jewels? Did they not proclaim him God—the Ruler of Heaven

and Earth? Did not this singing and dancing give the wildest liberty to the vilest passions of men and women?

And the city that night was ablaze with lights, and mad with the most unbridled riot of the baser passions. Wine flowed like water; and woe to the person who joined not in this excess, for this new God proclaimed that by the act of feasting, drinking and liberty—they worshipped him in deed and in truth; that lasciviousness and abandonment to the most domineering of human passions were the highest praises and service they could render him.

Hidden in cellars and caves shrank those who trembled at GOD'S Word—who believed the words of the Two Witnesses.

And most of them, perchance on that Mount of Olivet, near the messengers of JEHOVAH, crouched all night on the cold, chill ground, trembling in frame and heart, watching the brilliant lights, the decorations in every street and house; they could see the wild dancers on the Temple floor; and the chill night wind bore to their ears the voices, songs and music of that mad revel. They sat there in sorrow, in anguish and bitterness of heart for those they loved in that mad city. Yet with this bitterness came to their hearts, as a refreshing wine, the glorious hope which thrilled their souls—the coming of their REDEEMER AND KING.

But for the present the Witnesses could give them little earthly comfort. They told the stricken men and women that this was the hour of patience, the trial of their faith, that neither by sword nor fire were they to oppose the Deceiver, that this was his day—the Day of Satan's supreme authority on earth. And then the words of warning—Let not one of them again enter the city—let no affection, duty, nor consideration of any kind, *human or earthly,* lead back, or draw their footsteps to these streets, or to their former homes, in Jerusalem. Let their feet bear them to the wilds, and desert places, to the caves, and fastnesses of the mountains, for in no other way could they be saved. Let them flee in faith, trusting in GOD, let no heart fail among them for in forsaking this city JEHOVAH would indeed be their refuge, and bread and water should not fail them.

And so with the breaking of the morning light fugitives were everywhere, rushing towards the mountains and the lonely

defiles, hiding in ravines and caves, seeking the shelter of desolate places.

And in the city workshops were wondrous doings—for workmen, cunning of brain and hand, wrought in gold and precious stones—until to their eyes flashed a glorious image of the New God. And then, with awful pomp and glorious magnificence, with all Jerusalem on the housetops, in the open spaces, and temple courts, watching with almost unblinking eyes, this image was placed on the highest pinnacle of The Temple. Then amid the most profound silence, and almost breathless attention, men and women heard that Image speak. For lo, this image of gold and precious stones had life, was unmistakably endowed with palpitating life; and it proclaimed—that all should worship it—the Image of The God—for in worshiping the Image they worshipped their God.

And on that day went forth the decree: Every being under heaven of all nations, peoples and tongues—all should worship The Man God. And all—both rich and poor, both small and great, both freeman and slave, and bondman, should receive a mark in their right hands, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of The Man God, or the number of His name.

And suddenly, perchance, across the heavens floated ONE of magnificent appearance—thundering in a loud voice so that every one in the city could hear:

"If any man worship the beast, and his image, and receive his mark in their forehead, or in his hand, the same shall drink of the wine of the wrath of GOD, which is poured out without mixture into the cup of HIS indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of THE LAMB: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night who worship the Beast and his image, and who-so-ever receiveth the mark of his name."

For a little time the hearts of that mighty multitude were stricken with fear—and a shrinking in brain and heart from the worship of this Man God. But the day of Satan had come—this human multitude was in the toils of this Satanic Trinity.

Perchance suddenly, from all sides, from the earth beneath,

from the heavens above, came mighty thunderings, the voices of unseen millions shouting the praises of this Man God. Men's hearts were opened to the unmistakable fact that around them were unseen powers, creatures whose voices knew no other theme than songs to the praise of The Man God.

And then, perchance, the hint of one of the students of the word became a veritable fact: What if unseen hands uplifted the sparkling throne where The Man God was seated! What if it were borne aloft by these unseen hands, up, up, above the highest pinnacle of the temple, above the image, so that every eye in Jerusalem and the surrounding country saw the throne of the Man God in the air, and heard the thunders of the voices of unseen beings—crying out—all hail and glory and honor to their God, the ruler of the earth and the coming ruler of heaven. What if there, suspended in the air, this Man God challenged JEHOVAH and HIS RISEN CHRIST to show their power, to crush Him if they dared! And unseen hands bore him back to earth! Could humanity ask more?

Truly, in Jerusalem that day there was a hissing, seething and branding of flesh—a strange smell in the air—for all were too glad to give him allegiance: men and women of all classes and conditions were rejoicing in the sufferings that this fiery baptism of the flesh gave to them, in their willing worship and compliance to his wishes.

And not to the Jew alone—but to the Gentile in their gates—and woe, thrice woe, to any one who hesitated to receive the mark. The guillotine stood ready to decapitate, the sword ready to slay.

So Jerusalem after another night of revelry, of music, of feasting, of drinking, and vilest debauchery—tired out, as the night shadows were lifted from the coming morning, lay down in drunken sleep, branded one and all with the mark of the Man God.

CHAPTER IX.

THAT JEW!

That Jew!

What Jew?

There is only one Jew—THE CHRIST JEW—and we will not have this Jew reign over us!

For the hate of JEHOVAH and HIS CHRIST, spawned in Babylon, cradled in Rome, and raised to manhood in Paris, shall at last hiss to High Heaven its challenge and defiance.

We see once again the Old Roman Empire standing out in terrible boldness—her ancient landmarks may be traced—and again the two divisions, the Eastern and the Western.

We see Europe divided into ten portions, five kingdoms in the Western, five kingdoms in the Eastern division. The Empire of the Great Alexander of Macedonia stands out as of old in its four divisions—from Greece to the great river, the river Euphrates—and in this division, four of the kingdoms have for centuries cried, We will not have this Jew to reign over us. The fifth kingdom in its broken fragments has worshipped a Woman and Child—a superstition conceived of by Satan in Babylon long ages ago; the woman and child—rechristened Mary and Jesus—being worshipped with the very rites and ceremonies taken from Babylon.

In the Western division we have seen Rome dominant—the Babylonish mother and child honored by the state on every altar, in every nation—except one. The early modern students of the Word, who had studied the spirit of JESUS CHRIST, for the Spirit of Prophecy is the spirit of CHRIST, had hopes that England and Scotland, who held up an open Bible, and sent forth missionaries, heralds of the Cross, to every land, would not be held in the Satanic covenant of hell and of death. But, alas, students of GOD'S Word can now see that there is no foundation for such hope—can see that England is ripening fast to a readiness for the worship of the Antichrist when his day comes. The *established* church is fast dividing into two seemingly hostile

camps. Already the sowing of the seed of Satan by Newman and Peusey, the watering of it by Gladstone and Salisbury by the appointment of men to the bishops' sees, who were bound heart and soul by Roman superstition—has produced a harvest of superstition—myriads of followers after one of the masterpieces of Satan.

In the other camp we see a Kingsley, a Maurice, an Arnold, a Stanley, a Jowet, a Driver, a Cheyne, casting discredit on the entire Word of GOD. We see independent churches aping the established church. We see the term "Scholar!"—the prize held out by Satan to all who will join the ranks of this hyper-criticism. We see the Free Church of Scotland blasted by a Robertson Smith, a George Adam Smith, and a hundred other such deceivers of men, who, sucking the virus of disease from German corpses, have polluted the good blood of Scotland, and made the Church of Scotland a nest of vipers of the foulest kind.

Surely readers of GOD'S Word stand with amazement as they see the hyper-critic's vast citadel of unbelief, a most imposing structure, built on the most flimsy foundations; every critic full of personal vanity, questioning for himself this passage and that passage of Holy Writ, until there is hardly a verse or statement not disbelieved in by some one of these Godless men. Surely Satan never fooled a lot of men—so-called learned men—more easy than these hyper-critics. Without rhyme or reason, simply by their verifying faculty, they pronounce judgment on the authorship of every book in the Bible. Nothing shows so clearly the delusion of Satan (the strong delusion that GOD said, HE would let fall on men who would not have HIS truth) as this same higher criticism.

So men came to look on the Bible as a book of Jewish lies, a mingling of error with some little truth. These hyper-critics loudly said: We will not have this Jew CHRIST in the Old Testament. Then they went a step forward, they disowned the right of the apostles to speak with authority, and then denied that CHRIST said this or that, until HIS GOD-HEAD was driven from the New Testament, and common men and women would have no more curtailment of their passions and pleasures by THAT JEW!

And so when came the time of GOD'S withdrawal of HIS HOLY

SPIRIT from the minds of men, the Romanist and hyper-critic, both despisers of the Word of GOD, joined hands, and welcomed the most wonderful of all Satanic devices to blind the human soul.

For there is no disputing the fact, that the preaching of the Gospel in Continental Europe has been a gigantic failure. European Paganism put on a thin coating of Christianity, but the multitudes were still Pagans. The rule of CHRIST was not known where Catholicism held sway. The rule of CHRIST is based on love, and Continental Europe as a mass feared, and in their heart of hearts hated THE CHRIST, that JEW GOD! The thought has ever been repellant to the unregenerated Gentile mind. That Jew—a God!

It was this very thought that, perchance, unconsciously whetted with hatred the wit and sarcasm of Voltaire, Renan, Strauss, and scores of other writers. And now Continental Europe had surely enough of this Jew Question—and more than enough of that Jew God! Why should that Jew's opinions be a guide to us, be a stern command driving us from the pleasures of life—standing between us and all the joys that make up the sum of days of pleasure upon the earth. The passions revel with thoughts of the dance of Venus, of the kisses, of the embraces, while ever that pale Jew God stands with frowning face, with upraised hand, with HIS pictures of hellfire, and HIS everlasting, *Thou shalt not!*

Away with such a pestilent fellow from the earth! Away from our thoughts! We will be free men, uncontrolled, unfettered by this cobweb—the thought—"*'tis sin!*"

And so when Babylon arose from her grave—and when she became the heart, the mart of all the nations of the earth—her prince became the ideal ruler in Europe! Under his peaceful sway, there was no hunger, no nakedness; but bread, and meat, and beer, for every toiler in Babylon. His name was on every lip, his praise upon many million tongues—*"There was none like him, none!"*

And so burdened by the crushing weight of providing money for armament on sea and land, the people arose and confusion filled Europe. Anarchy would have triumphed but for this prince of Babylon. He spoke and Europe listened. He brought order from disorder. He became the arbitrator of Europe. Ten

kings ruled the old Roman earth—the clay could not escape from contact with the iron, thus forming a limited monarchy. And every king had to take the prince of Babylon for his pattern. When he showed his first inclinations for conquest and three kingdoms acknowledged him their king, Europe mistrusted him not, but they rather delighted in his conquest. And then came the thought—and it swiftly ran from people to people, from nation to nation, from tongue to tongue—Let him be the Caesar!

So when he left the Holy Land to accept the invitation pressed on him by every European capital, the Europeans by ballot and wild acclamation accepted him as the Man God. They were ready to accept the Devil's lie—the grace of GOD had been withdrawn—the mighty miracles wrought by the prophet in the Man God's presence convinced the most skeptical that here was no trick, no fraud, but a power whose acts stood wonderful before all.

Then over Europe came the branding of man, woman and child, and certain death to the person who would not comply. All Europe had turned from that JEW GOD, HIS temples and altars were desecrated and set ablaze—the most stately churches of Roman worship destroyed. The Bible was a hated book, every copy that hate could put a hand on was destroyed—the wish, the desire to blot the name of CHRIST from the world became the ruling passion of millions. And woe to the Christian, hated, hunted as a beast of prey; no hiding place too deep, too dark, too miserable, but it should be searched. Without the mark on hand or forehead none could trade, nor buy food, drink, or clothes. The guillotine, the cross, the gibbet, the wild beast den, had plenty to whet their appetites. Was there a hill in Europe that did not bear on its crest mangled bones, the deadly fruit of Antichristian hate?

At first a silent Heaven: Neither JEHOVAH NOR HIS CHRIST seemed to take heed of this revolt. Their names seemed blotted from the Roman earth.

Their only known representative being the Two Witnesses in Palestine, and they stretched not forth a single hand to do this Man God aught of ill. They did not force themselves into his presence. Were they not afraid? And so supreme stood the Man God, going from capital to capital of Europe, everywhere

demanding, and receiving, Divine honors. A silent GOD, a silent CHRIST, a silent Heaven, with Satan's right to rule disputed only in that place—from whence came all human misery—Jerusalem!

Then arose the thought, *The Jew, ever a stumbling block to the world, why not destroy him from the face of the earth?*

CHAPTER X.

THE DEATH OF THE WITNESSES.

And suddenly up loomed the old, old question, that Jew Question, in the face of all Europe—aye, in the face of all the world. For strange stories came from this Jewish land, and strange events were happening in Jerusalem. In spite of the rich Jewish rulers' attempts to keep the matter hidden, giving it out as a very small thing; in spite of the suppression of news, the tact soon became apparent that treason and rebellion were rampant in Jerusalem. From different parts of the world, attracted as moths to the light, came Jews, who had heard of the proclamation of the Two Witnesses. For these turbulent men, whoever they were, had strange powers. They walked through the length and breadth of the land, fearlessly proclaiming the Coming of the Kingdom, warning the sons of Israel not to bow to, nor receive the mark, nor number, of the Antichrist.

And it was noticeable, in spite of the fury of the Antichristians against such, that their followers grew and waxed strong—the very rabble of the land stood up as their followers. The land was full of traitors! Could it be believed that fully one-third of the population of the land was in both secret and open rebellion against the Man-God—the darling of the human heart—whom Europe worshipped?

And then strange wonders happened. These Two Witnesses had power to turn water into blood, so that terrible sufferings came on all the land, more especially on the cities.

Then where the rains? These Two Witnesses had declared that the rain should be held back for a certain space. They were laughed at and mocked, yet, withal, the rain came not. And the seed rotted in the ground, and the grass grew scant, and plant life shriveled, and vines were blasted and blighted; the olive trees withered, and the trees of the forest became as dead, dried twigs. With such news as this throughout the world, the prayer became almost universal to the Man God to destroy these destroyers of human happiness.

And then he put forth his pressure on the rulers of Israel, and because they could not stay this rebellion, this insult to his name, this blot on his Godhead, he laid on them heavy burdens. Their gold paid the price of their want of loyalty—he oppressed them so that the rich rulers' lives became very bitter indeed.

And sore perplexed were the rulers. They had done, without avail, all that human could do, but how could the human battle with the supernatural? For it became apparent to all Israel that the Two Witnesses were more than human. And so they cried for the Man God to come to their aid again. He did, and then commenced the darkest hour of Jacob's trouble. His cruelty to the Jewish rulers knew no bounds. No matter how long and loud they cried Hosanna to his Godship, they could no longer blind themselves to the fact that he hated them with an unappeased hatred. Day and night his hand was heavy upon them. His words, ofttimes sweeter than honey, became more bitter than the poison of asps. Day by day he became more oppressive, more domineering, more unreasonable in his demands, until the rulers and rich men of Israel knew that he was encompassing them with cruelty and death. Now they acknowledged, but alas, too late, that they had indeed made a covenant with hell and with death.

But yet, in spite of all his malice and hate, a remnant of the Jews would not acknowledge Him. They were, to be sure, of the lowest, poorest of the city and the land, but somehow his hate was ever baffled as to their destruction. They found a refuge somehow, they wanted not water nor bread, even now that the most cruel and bitter famine was in the land. The land became a very desert, for the blessing of rain was withheld.

The land and the people became a burden to the Man God. All the oppression that Satanic ingenuity could conceive of were laid upon these people—they were ruthlessly robbed, and slaughtered, and covered with all sorts of infamy, until they cursed their king and their God! Their lives were very bitter, and mourning filled the city and the land. Fain would the Antichrist blot them from the earth, for here he stood baffled before humanity. He was utterly powerless in the matter of slaying the Witnesses, or in destroying the remnant. He could see that he had full power to torture, to slay the Jews that knelt to

him in worship, but there was a remnant that he could not destroy.

But at last he boasted that on a certain day he would most certainly slay the Two Witnesses. And to see this event every kingdom of the world was invited to send ambassadors to Jerusalem, for on a certain day the world should see the end of these traitors—the destroyers and disturbers of human happiness.

Shall we be wrong in saying that Jerusalem had never seen such a gathering? The great ones of the earth were there. The world stood, as it were, on tiptoe, awaiting that hour.

And around the world went the electric spark—the anxious, listening nations heard, and from millions of lips rang forth triumphant shouts of victory. A universal joy, a universal holiday, when the world heard that the Man God had slain the Two Witnesses. Unbridled rejoicing, and unbounded praise to the Man God.

At last JEHOVAH was conquered. HE was driven from the earth. The heavens gave no showing of HIS wrath. This tribal JEWISH GOD and HIS CHRIST were dead!

"And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

A silent heaven for three and one-half days. "And their dead bodies shall lie in the street of the Great City, which spiritually is called Sodom and Egypt, where also OUR LORD was crucified. And they of the people, and kindreds and tongues, and nations shall see their dead bodies three days and one-half, and shall not suffer their dead bodies to be put in their graves."

And surely not a nation, nor people of the Roman earth but sent representatives to that sight in Jerusalem. Every flag in Europe floated over the great ones of every nation. And never before was such a volume of praise; such divine honors paid to the Man God.

And it is probable that he had summoned his ten kings, who reigned over Europe under him, to come to Jerusalem and behold for themselves the dead bodies of the Two Witnesses. For this was surely the supreme moment of his glory, the hour of his unclouded fame, for over the Roman earth what tongue might

wag but in praise of him? Even this Jewish remnant had vanished, crestfallen and dismayed, to their secret hiding places.

And as the ten kings gazed there, and Antichrist stood supreme, the acknowledged God of all, *what is this?*

Suddenly a voice from the heavens above, dropping down from the bright Syrian sky, said:

"Come up hither!"

Lo, suddenly life came into the dead bodies; as men awakened from sleep, the Witnesses arose to their feet, and slowly they ascended heavenward in a cloud.

What fear! What consternation! What dismay! With what breathless silence their enemies beheld them growing less and less in the clear azure of heaven. Every eye strained—aye, more than a million eyes beheld their ascension.

And then, horror of horrors, *what was this?* The ground swayed and heaved beneath their feet! Every heart was stricken with a terrible fear; and lo, the walls of the house were rocking to and fro, bending as trees shaken by a mighty wind. Then the deafening crash of buildings, cries of horror in every street, frantic cries, bitter wails, the last shriek of the dead, the moan of the wounded. A blind rush of human beings, as of wild animals, to escape this awful place—for what would not this JEHOVAH and HIS CHRIST do!

And surely this Jerusalem must be a cursed spot for Gentile feet. With terror at heart, and curses on their lips, that wild rabble of sight-seeing Gentiles fled, reckoning not if they trampled beneath their feet the dearest and nearest ones on earth.

Surely in a little time the crestfallen Man God found himself borne out of that city, and not a Gentile foot stood in Jerusalem.

Surely on the plain below he turned and shook his hand at the towers of Jerusalem. He would wash this defeat out in Jewish blood, and leave not one stone upon another to tell where Jerusalem had been.

CHAPTER XI.

TIDINGS FROM THE EAST.

And now as the silence of Heaven was broken, the arrows of JEHOVAH'S anger fell thick and fast upon a world that had scorned HIM and HIS CHRIST—had defied them and worshipped Antichrist.

"Tidings out of the East and out of the North troubled him."

And well they might, for news came that the Barbaric Tribes of Asia, "The Yellow Peril," were coming against his golden city of Babylon, to plunder and to sack. And then his defeat by these cursed Jews, in the face of the world, maddened him beyond expression, for although the Jews were not the instrument, still he coupled JEHOVAH and the Jews together. And now his vengeance should be terrible. He determined that every Jew in his dominion should perish, and the purpose of a former Roman Caesar came to his mind—to erase Jerusalem and run the plowshare across her ruins.

First these barbarians must be checked, and forthwith rang the command to all Europe: "To the rescue of Babylon!" And Europe rose as if one man. "To arms, to arms," was the cry of man and woman; aye, and let it be remembered that the Jews, and Jerusalem the hated, stood between Europe and the barbarians. Let therefore the swollen angry tide of humanity roll across Palestine like a devastating flood, wrecking with pillage and slaughter, leaving not a babe behind, much less a man or woman!

So Europe resounded with the clash of arms, the gathering of hosts. The war vessels and transports were crowded with warriors. Merchant vessels, fast steamers, were given readily, or seized on ruthlessly, for warriors must be landed on the coast of Palestine.

And as there was little chance of freightage for a mixed multitude, either by vessel or rail, a second crusade called forth men and women in one indescribable mass, who would in their hate

of the Jew walk to Palestine. Europe was moving, and Palestine was the place of gathering. Millions on millions were on their way for vengeance.

"He shall plant the tabernacle of his palace between the seas": and here he awaited his coming hosts. Such armaments as these were never seen before by mortal man. His heart swelled with haughty pride.

And was not Russia gathering her forces? Like a sullen thunder cloud she hung, blackening all the northern horizon, falcon like to swoop down at any moment on the prey—for the loss of Constantinople and Asiatic Turkey was as a thorn in her side. She surely meditated a descent on the new Roman Empire.

Yet *what was this?*

The city of his pride, his Babylon, was surely in the toils of JEHOVAH!

A *noisome, horrible sore* had fallen on its inhabitants; and science stood aghast, unable to give relief! Then *the plague of blood;* the sea became so stagnant that vessels could make no headway on its tideless waters.

Then *the rivers were stricken,* they and the fountains of waters were turned to *blood,* and a terrible thirst slaughtered its thousands.

Then *a plague of heat*—so hot became the atmosphere of Babylon, that its inhabitants were scorched as if by fire, scorched with a great heat, so that their sufferings were terrible beyond expression. Not a plant nor tree escaped this plague. Babylon stood on a plain, barren, blasted and desolate so far as verdure was concerned.

Then *came a terrible darkness*—so that the inhabitants gnawed their tongues for pain.

And then tidings of a still more dreadful character reached his ears: *The water of His river, the great river, the river Euphrates, had suddenly dried up.* Babylon was cut off from the sea; commerce had received a deadly blow; and this gave a free passage way to the Barbarian Hosts, who, alas, were already at the skirts of Babylon, ready to devour her.

"One post shall run to meet another, and one messenger to meet another, to show the King of Babylon that his city is taken."

"The mighty men of Babylon have forborne to fight, they

have remained to their holds; their might hath failed; they became as women; they have burned her dwelling places; her bars are broken. They (the Asiatic Hosts) shall hold the bow and the lance; they are cruel and will not show mercy; their voices shall roar as the sea, and they shall ride upon horses, every one in battle array, like a man to the battle, against thee, O Daughter of Babylon."

"The King of Babylon hath heard the report of them and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail."

"Behold, he shall come up like a lion from the swelling Jordan."

For surely then revenge was in every fiber of his soul. Restless, nervous, waiting, waiting for the armaments of Europe, which were even then in sight of the coast. In a few hours the ships would be unloading their myriads of armed men. Alas! too late to save Babylon, but not too late for vengeance of the direst kind to the bitter end—both on Jew and Barbarian. *And now what was that?*

The black hand of JEHOVAH had shattered the glory and the beauty of the world.

An earthquake had destroyed Babylon; not a building left standing; all was in ruins; and her gorgeous palaces, store houses, and dwelling houses, were wrapped in fire and smoke—for as GOD overthrew Sodom and Gomorrah with fire, so had HE destroyed Babylon.

"At the noise of the taking of Babylon the earth is moved and the cry is heard among the nations!"

The Greatest Exchanges in the world were thrown into utter confusion; the money markets were paralyzed; ruin stared men in the face; men who were millionaires in the morning were beggars at evening, for *"her traders were princes, the great men of the earth were her merchantmen."*

This sudden destruction of commercial values most appalling; every trader, the round world over, felt its effects. And this maddened Europe to its centre—one thought alone seemed to fill every soul: hatred to JEHOVAH, who had done this deed, for there was none but could see the hand mightier than that of a man laid in destructive power, shattering the glory of Babylon.

And GOD allowed Satan to open the bottomless pit, to unloose the myriad of demons bound in the river Euphrates: and HE allowed this evil host to possess the Roman Empire; to enter into humanity, man, and woman; and so permitted the strong delusion to work their everlasting ruin. Men and women were mad enough to dream that by the aid of Satan and his many millions of spirits they could battle with JEHOVAH—and conquer HIM. So the hosts of maddened men, alas women also, rushing across Europe, coming from all corners and centres of Europe to meet on Palestine, were demon led.

At last the armed men landed on the beach by thousands, tens of thousands, aye millions. At last Antichrist was once more surrounded by his ten kings, the hour of his vengeance was at hand. The plains and valleys and mountains of Israel were covered by blaspheming, armed, trained men of war, who were only too eager for the conflict. At last he moved forward in sullen pride.

"He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: they are gone over the passage: they have taken up their lodgings at Geba: Radmah is afraid: Gibeah of Saul is fled." Lift up thy voice, O Daughter of Gilliam: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed: the inhabitants of Gebim gather themselves to flee."

"As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the Hill of Jerusalem."

"Yet He shall come to his end and none shall help him!"

"Woe to the multitude of many people, which make a noise like the noise of the seas: and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but JEHOVAH shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a thistledown before the whirlwind. Like as the lion and the young lion roaring on his prey when a multitude of shepherds is called forth against him, HE will not be afraid of their voices, nor abase Himself for the noise of them: so shall THE LORD OF

HOSTS come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will THE LORD OF HOSTS defend Jerusalem: defending also HE will deliver it and passing over HE will preserve it."

CHAPTER XII.

THE DAY OF JACOB'S TROUBLE.

"For it is the time of Jacob's trouble."

One may faintly conceive that when the Jewish mind had recovered from the effects of the earthquake, a sense of great relief filled their hearts, as they beheld the rush of the Gentiles from the city, and they only, the Jews, left behind. Their Gentile persecutors, one and all were only too glad to shake the dust of that city from their feet. To be sure all was confusion, and disorder—the Jews were like a pack of sheep without a shepherd, without a leader to tell them what to do.

But suddenly it was noticeable that the men who had not received the mark of the Man God were getting more numerous; they were coming from their hiding places, from underground cellars and caves—and all of them had ringing words of cheer on their lips. To be sure they were once the poor ones, the needy brothers, the despised ones, but now they grasped at the leadership—speaking great words of cheer. They proclaimed boldly that the hour of Jacob's redemption was at hand. They pointed out how the words of the Two Witnesses had partly come to pass, and that, without the shadow of a doubt, the rest of their promises would also be fulfilled. The resurrection of JEHOVAH'S messengers from the dead—their visible ascension to Heaven—the terrible earthquake—was surely the finger of JEHOVAH. At last HIS hand was stretched out to rescue HIS people—their redemption from all their enemies was surely at hand.

And a great hope filled the Israelitish breast—those who were of the Remnant waxed bold as very lions. The rich ones, and those who had received the mark of the Man God could not realize such high hopes. But to them came the daring of despair! The only spot in Europe where they could feel at home was Zion—in that city they would rather die than anywhere else. And then, perchance, there still was hope. Russia to the *north might swoop* down at any time with its millions of trained

men; the Barbarians were not all destroyed; what if they were making westward to plunder European cities? But the Barbarians never ill-treated the house of Israel: Perchance, their Oriental Cohorts would be here before it was possible for the European nations to pour their trained millions on the fields of Palestine. And then, perforce, America would plead mediation for them with yonder despot. The destruction of his capital, the oncoming rush of the Barbarians, the seeming down sweeping of the Russian millions, might make a wish in his heart for the help of America. Surely their brethren in America would plead with the authorities to ask him to be gracious to the Jews in Jerusalem. They were not dead men yet; there was a glimmering of hope—and time—a little time might bring deliverance from some quarter.

So then Jerusalem was divided into two parties, both looking for deliverance from widely different points.

The Remnant, as we will call the followers of the Two Witnesses, put no trust in any human aid, to look for human help was utterly useless; they trusted for deliverance only to the direct interference of JEHOVAH. HE, and HE alone, was their refuge and their only hope.

The richer brethren, the former followers of the Man God, had only a faint hope of heavenly aid. Their hearts were yet set on human aid from some quarter: to use a common phrase, "Something would turn up"; and they were rich yet, perchance love of their gold would make some Gentile hearts relent, and make a way of escape from the hands of their enemies.

And now it was noticeable that at night hundreds of men and women who had hidden themselves in rocky caves, ravines and mountain fastnesses, months, and even years before, were now coming into the city—for was not the hour of deliverance at hand?

The glorious promises of the ancient prophets were constantly on their lips. JEHOVAH'S promises were now pondered over. "*So shall the* LORD OF HOSTS *come down to fight for Mount Zion and for the Hill thereof.*"

"*As birds flying, so will the* LORD OF HOSTS *defend Jerusalem. Defending also* HE *will deliver it: and passing over* HE *will preserve it.*"

What more fitting to their stricken hearts! What more glorious promise to this strange bird, that the nations hated and hunted to death on every mountain of Europe, than those exceeding precious words: *"And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision."*

"It shall even be as when an hungry man dreameth, and, behold, he eateth: but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh: but he awaketh, and, behold, he is faint, and his soul has appetite: So shall the multitudes of all the nations be, that fight against Mount Zion."

And now for the defence of the city! How could they best keep the enemy at bay until the hour of deliverance? For they would show their faith by their works. They were not to sit down with folded hands—and await the coming hour. Some defense was necessary—and indeed the Word of GOD said plainly, that they were to be found by JEHOVAH fighting their enemies. It seemed foolishness, madness to think of a defense, but then it was their duty. So with songs of hope and cheer on their lips to help along the fearing brethren, to strengthen their weak hands, and feeble knees, they looked to their war weapons, made an examination of the old walls, looked to the gates of the old city—taught the young men and boys how to handle rifle and sword. It was a busy time in Jerusalem. Only the very aged had time to sit down at their ease.

For this resistance to their enemies was surely commanded. "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf—Judah shall fight at Jerusalem."

And so the days went by. From their towers the inhabitants of Jerusalem could see the Man-God's tents, could hear their shoutings and the music of dances and revelry—but no attempt was made on the Gentile's part to re-enter the city. The inhabitants knew well it was only a little breathing spell. They had been informed of the taunts and boastings of the enraged Man God. He was but waiting for his armaments from Europe—

and then the time would come to glut his hatred and vengeance not only on the inhabitants but on every stone in Jerusalem.

And the watchers of Jerusalem heard how JEHOVAH'S hand was heavy on Babylon, of her utter destruction, and took comfort; for though JEHOVAH had not yet in any manner revealed HIMSELF to them, had given them no sign nor token, the Remnant still held fast to HIS promise. These were the days that they were as a people shut up entirely with the Word: that, the only means of hope, comfort and relief to their souls.

And now they knew the war vessels had come at last; they knew that in the offing was the greatest gathering, and grouping, of war ships the world had ever seen. They knew that every minute saw the landing of hundreds of trained soldiers. They saw in the distance the fluttering of flags and banners; saw the hills and valleys covered with living armed men, thick as locusts; so that the earth might well tremble at the measured tread of the cohorts. And round about Jerusalem on every side, bristling weapons of war flashed and gleamed in the sunlight.

They saw cohort after cohort take up its position; they saw the planting of the standards, and they knew that the last day was about to dawn. The taunts and sneers of their foes, borne to their ears, told them that on the morrow was The Day of Doom!

And surely such a gathering of hosts as fairly darkened and covered all the land, was enough to quench the hope of every Jew in Jerusalem. Even the Remnant were dismayed. Their hearts could not help feeling a terror—a dread. As to the others, they were filled with the utmost horror. They had not a hope of deliverance. Despair had eaten to their heart's core. *"Ask ye now and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas, for that day is great, so that none is like it: It is even the time of Jacob's trouble."*

Is this to be the last evening—the last offering of the evening sacrifice? Ah, the temple place is filled, not a space left, for the weary stricken heart of Israel can find no other place on earth that can give as it were a little resting for the soul. Did

eye ever before behold such abject sorrow? When compared to their enemies, they were at best only a few thousand men, women and children, while around them were millions of men—every one hating them to the death. A few thousand clinging to a rock, and around them the angry stormy sea encircling, ready to dash over them, swallow them up, and leave not a soul to tell they had ever been there!

What an evening! Perchance, a beautiful pleasant one—the sun sinking as it were into the waves of the sea; a sea covered with thousands of ships of the foeman, and millions around them laughing, singing, dancing, feasting, drinking to the gayest music.

For on this evening there is high revelry in the camp of the Gentile Hosts. The Man God is feasting with his ten kings seated at his table. There is the wildest liberty of speech and action—for this God believes that His worshippers should make merry.

And on the hill of Zion. Ah, the watchers, numbed as it were at heart and soul, shrank from thoughts of the dread to-morrow.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

"Let the priests, the ministers of THE LORD, *weep between the porch and the altar, and let them say, Spare Thy People,* O LORD, *and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their* GOD?"

But JEHOVAH gave no sign—the Heavens were blank and dumb—the only comfort the children of Israel had was THE WRITTEN PROMISE OF GOD. And so in this attitude of kneeling around the altar of JEHOVAH the night shadows passed away, and the morning dawned.

CHAPTER XIII.

THE COMING OF THE KING.

The last day of Gentile Supremacy on the earth had dawned. This day marked the ending of the Old, the commencement of the New Age.

The last night of the "Times of the Gentiles" had been marked by the besiegers of Jerusalem with a wild and unrestrained revelry, with unblushing debauchery. The high water mark of effrontery to Heaven had been reached—every known law of JEHOVAH had been jeered at, mocked at, and broken.

And the worn-out sleepers of the camp were suddenly awakened by the most uncanny screams from mid air. Men rubbed their eyes to catch a glimpse of what might cause this strange crying in the air. In the breaking of the morning light they saw the Heavens north and south, east and west, dark and black; but lo, what seemed clouds they soon knew to be birds; birds of prey—carrion birds, coming to a common resting place; all moving towards Jerusalem. The air was filled with their wild screamings—men cowered at this fierce crying above their heads; for now the eagles, condors, and vultures, were swooping down, were sitting on trees, on cliffs, on crags, in places inaccessible to men; wherever the feet of men were not, even there alighted the birds of prey.

For the bidden guests of JEHOVAH *were coming to be fed.*

It had been a general invitation: For the Angel had cried, saying to all the fowls that fly in the midst of Heaven: *"Come and gather yourselves together unto the supper of* THE GREAT GOD: *that ye may eat of the flesh of Kings, and the flesh of captains, and the flesh of mighty men, both free and bond, both great and small."*

The morning came. *"A day of blackness and gloominess, a day of clouds, and of thick darkness, as the morning spread upon the mountains."*

And the Gentile Hosts: *"A great people and strong: there hath not been ever the like, neither shall be any more after it,*

even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is a garden of Eden before them, and behind them a desolate wilderness: yea, and nothing shall escape them. Before their faces the people shall be much pained: all faces shall gather blackness."

"*Multitudes, multitudes in the valley of decision for the day of* THE LORD *is near in the valley of decision.*" Yea, indeed the Gentiles had been awakened and come up to the valley of Jehoshaphat.

Would that the imagination could grasp and paint that scene!

A city of a few thousand inhabitants—two-thirds of them shaken with fear as shake the aspen leaves—without a single ray of hope; one-third of them buoyed up with more than mortal courage, prepared to give battle to millions. A city of destruction surely, exclaims the human heart.

And round about them millions on millions of horsemen and footmen, with all the modern appliances of warfare. Parks of artillery, that, had the cruel foeman wished, could have swept the city to a ruined heap in a few short hours. But, perchance, the long drawn out misery of these accursed Jews was by far sweeter than sudden destruction. The mice were safe, the cats could afford to play a little with their victims.

Here then on a height that commanded a full view of this hated city, rested, to watch the coming victory, to feast his cruel eyes on their death agony—The Man-God; at his feet the ten Kings of his great Roman Empire; a retinue that blazed with precious stones, and magnificent in purple, and scarlet, and laces, with decorations to hold and bedazzle the sight.

The Man-God lifts his hand. The trumpet sounds—a thousand trumpets catch the first note—the mounted cohorts and the infantry move on.

What is all the bravery of this handful of Jews! They are beaten back from loophole, and wall, and parapet.

The city is taken!

The wild license allowed the soldiers has commenced. *The houses are rifled, the women ravished, and one-half of the inhabitants are held captives.* They are, perchance, led to the presence of the Man-God who is soon to whet his vengeance on the [illegible] cowering captives.

But now this Remnant has been pressed towards the Temple, fighting every step with a reckless daring, a splendid courage that their enemies admire. They are now inside the Temple inclosure—is it to die?

Surely not, JEHOVAH OF HOSTS!

But what is this—suddenly an appalling darkness, the sun shut out—a darkness that may be felt—confusion amid the Gentile hosts—wild cries of terror and dismay: a cry from millions of lips.

"Light! Light, O Man-God! where art thou? Give us light."

But that terrible unnatural darkness cowed both man and beast.

The hearts of both became silent.

Then the light came from a point they wist not of. Suddenly from High Heaven a trumpet rang—a blast that echoed like a thunder clap in every listener's ear. And then a shout—the shouting of many, many millions, swelling and swelling until the heavens rolled as if with thunder, and the earth beneath men's feet trembled and shook with the vibrations.

And suddenly, far away, o'er the Idumean Hills, a single shaft of unutterably brilliant light! Then a million shafts, heralding a coming glory; and then every eye of that Gentile host beheld the form of A MAN—A MAN standing alone in mid-Heaven; the exceeding brightness of whose glory dazzling to look on.

Around them darkness, thick darkness—and THAT MAN a blazing glory projected as it were from a background of terrible darkness.

All else, in Heaven above and Earth below, in utter darkness, darkness which was felt, the darkness of destruction, oppressive on eye and to soul—the only figure visible—THAT GLORIOUS MAN standing alone in mid-Heaven.

And every Gentile soul knew THAT MAGNIFICENT KINGLY MAN was THE CRUCIFIED JEHOVAH CHRIST—who a few seconds before they had jeered, mocked, taunted, daring HIM—HIS worst to do!

And THAT MAN coming—coming, coming towards them!

LO, then, behind HIM, on all sides of HIM, a moving multitudinous company of beings, whose apparel glittered with a glory brighter than sunlight.

At His feet, rushing before Him, was a whirlwind of flame, and smoke, and mighty thunderings.

Appalled was all that Gentile army—man and beast chilled silently and stiff with terror.

And The Remnant of the Jews beheld, beheld with rapture, astonishment, and mighty wonder; ere they were aware, every one was on his knees, hand stretched out, and almost unconsciously from their lips in thunder tones welled forth:

"BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD!"

"Lo! this is OUR GOD; *we have waited for* HIM, *and* HE *will save us: this is* THE LORD; *we have waited for* HIM, *we will be glad and rejoice in* HIS *salvation."*

And still JEHOVAH CHRIST moved on, high o'er the heads of the foeman, the trailings of His glory sweeping over the Apostates' heads.

HE was descending from mid-air.

"THE LORD MY GOD *had come and all* HIS *Saints with* HIM."

"HIS *feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the East."*

At last the prophecy uttered two thousand years ago is fulfilled.

"Ye men of Galilee, why stand ye gazing up into Heaven? THIS SAME JESUS *which is taken up from you into Heaven shall so come in like manner as ye have seen* HIM *go into Heaven."*

"And the Mount of Olives shall cleave in the midst thereof towards the East, and towards the West and there shall be a very great valley and half of the mountain shall remove towards the North and half of it towards the South."

And then JEHOVAH CHRIST veiling the glory of His face, turned to the Remnant, with ineffable tenderness of voice, saying:

"Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast!"

"And ye shall flee to the valley of the mountains for the valley of the mountains shall reach unto Azal."

JEHOVAH CHRIST shall shut them in and when they are safe, HE shall turn to the silent Gentile hosts and do His work, "HIS *strange work upon the earth."*

HE shall speak—and, lo, the Plague shall fall on the Gentile nations. *"And this shall be the plague wherewith* THE LORD *will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents. And it shall come to pass in that day, that a great tumult from* THE LORD *shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.*

"Put ye in the sickle for the harvest is ripe: come, get ye down: for the press is full, the vats overflow."

What a picture!

The helpless Antichrist, and the helpless Prophet—both standing silent—afraid to look at THE CONQUEROR who by the word of HIS mouth had put the glory of Antichrist's millions to shame.

The wasting away of the flesh! Their eyesight quenched forevermore! Their tongues shriveling away! Neither beast nor man could see or cry! A silent company of speechless millions! Then the wild, mad prancings of the blinded animals; the mad dashing they knew not where, trampling one another; the blinded horsemen in silent rage swinging their swords at foeman they could not see; men and horses dashing in blinded fury over hill and dale—down precipitous steeps and ravines!

What a carnage!

"And the wine press was trodden without the city, and blood came out of the wine press, even unto the horses bridles, by the space of a thousand six hundred furlongs." (Or two hundred miles.)

With his cohorts destroyed, the Man-God and his Prophet stood to receive their doom. And unseen to human eye, stood Satan by them crushed, defeated, utterly powerless, a captive awaiting his senetnce. The Satanic Trinity, all speechless, had to look up to THE CHRIST, whom they had cursed, defied, traduced and branded with infamy in the hearts of deluded men.

There stood JEHOVAH CHRIST. "On HIS head were many crowns; and HE had a name written, that no man knew, but HE

alone. And HE was clothed with a vesture dipped in blood: And HIS name is called THE WORD OF GOD. And HE hath on HIS vesture and on HIS thigh a name written:

"KING OF KINGS AND LORD OF LORDS!"

"And the beast was taken and with him the false prophet. These both were cast alive into a lake of fire burning with brimstone.

"And an angel came down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the Dragon, the old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."

And it shall come to pass in that day, that the light shall not be clear, nor dark.

"But it shall be one day which shall be known to THE LORD, *not day, nor night."*

And over the entire world shall JEHOVAH CHRIST'S presence be felt. But HIS wrath shall be more terrible over apostate Europe, and the nations who only accepted HIS Gospel in a half-hearted manner.

On the day of HIS appearance the cities of the nations fell. Devastation and earthquakes were everywhere. "HIS *wrath was upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures";* the loftiness of men was bowed down, the haughtiness of men made low. THE LORD alone was exalted on that day. Men hid themselves in the holes of the rocks and in the caves of the earth for the fear of THE LORD, for they beheld the flashings of HIS glory when HE arose to shake terribly the earth.

HIS plagues devastated Europe, destroying its cities, and fields and vineyards.

"But it shall come to pass that at evening time it shall be light."

And then, veiling the imperial majesty of HIS glory, making HIS face so that mortal man could look upon HIS features, HE liberated from their rock-bound cavern of safety, HIS people *Israel.*

In that day there was a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness.

"I will pour upon the House of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication: and they shall look upon ME whom they have pierced."

THE ROYAL CHRIST Joseph was reconciled to HIS brethren at last.

"They shall call on MY name, and I will hear them; I will say, It is MY people: and they shall say, THE LORD IS MY GOD!

"And THE LORD shall be KING over all the earth: in that day shall there be ONE LORD and HIS name one.

"The Kingdoms of this world are become the kingdoms of OUR LORD, and of HIS CHRIST: and HE shall reign for ever and ever."

"And the ransomed of THE LORD shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away.

The moon shall be confounded, and the sun ashamed, when the LORD OF HOSTS shall reign in Mount Zion, and in Jerusalem and before HIS ancients gloriously.

And it shall come to pass in that day, that JEHOVAH shall set HIS hand again THE SECOND TIME to recover the remnant of HIS people which shall be left from Assyria, and from Egypt, and from Pathros and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea. And HE shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Who are these that fly as a cloud, and as doves to their windows. Surely the isles shall wait for ME, and the ships of Tarshish first to bring thy sons from afar, their silver and their gold with them, unto the name of THE LORD THY GOD, and to THE HOLY ONE OF ISRAEL. Hear the word of JEHOVAH, O ye Nations, and declare it in the isles afar off, and say, HE that scattered Israel will gather him, and keep him, as a shepherd doth his flock, therefore shall they come and sing in the height of Zion. Behold JEHOVAH shall bring them from the north country and gather them from the coasts of the earth. The sons of strangers shall build up thy

walls, and their Kings shall minister unto thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the Gentiles. The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of JEHOVAH, The Zion of THE HOLY ONE OF ISRAEL. A little one shall become a thousand and a small one a strong nation.

I JEHOVAH *will hasten it in* HIS *Time!*

THY PEOPLE ALSO SHALL BE ALL RIGHTEOUS: they shall inherit the land forever, the branch of MY planting, the work of MY hands, that I may be glorified. All that see them shall acknowledge them, that they are the seed which JEHOVAH hath blessed.

CHAPTER XIV.

THE SANCTUARY OF ZION.

One coming up from the South to the City of THE GREAT KING, even when fifty miles away, will see first, faintly outlined against the sky and running from East to West, a high, almost mountainous stretch of tableland. The exceedingly clear atmosphere shows that the elevated land is some sixty miles wide, lying like a rocky rampart, or wall, as if to effectually block advance, unless by some easy grade of roadway winding zigzag on the face of the rock.

On nearer approach one can see at about the center of the elevated tableland, a column of smoke, or cloud, arising as if from the ground, and in a solid mass entering unto high heaven; a cloud of smoke not scattered nor dissipated in smaller masses by the wind.

Nearer still, and one notices on the face of the rock a wide sheet of glistening water falling down in a beautiful unbroken cascade. No noisy roar of rushing, swirling waters, but a sound more like the hum of song in the summer atmosphere that would not disturb the slumbers of a child.

On gaining the level of the tableland, one stands in the streets of the City of THE GREAT KING. But one presses forward through the city, several miles in width, for in the distance is a glory that chains the eye.

One passes through the portion of the Levites, a beautiful luxuriant stretch of land some twenty-two miles wide, and then right at its border commences a stretch of country containing THE BEAUTY OF ALL LANDS—THE SANCTUARY OF JEHOVAH AT ZION!

About fifty feet of this structure stands in the portion of the Levites, while the remaining part of the Wonderful Building stands in the portion of THE PRINCE—shall we call it, The Earthly Residence of The Risen Saints.

Each one of the four sides of the structure is identically the

same so far as outward appearance, shape, height, size, material and ornamentation are concerned.

From the ground rose the sapphire foundation wall twelve feet high and twelve feet thick, pierced by eleven massive gateways or entrances. Then rising above the wall, but not resting on the wall, a range of columns each sixty feet high, and springing from the top of each column to meet the next an arch, the distance from center to center of the columns being sixty-two feet.

See then a succession of decorated archways running one mile in length terminating at either end in the tower or corner court.

The sapphire walls twelve feet high pierced at regular intervals by the eleven gateways—each gateway fifty feet wide—surmounted by columns four deep, each sixty feet high, and joined by eight magnificent arches. The building stood three stories in height, the sides partly covered by lattice work of rare stones.

The sanctuary stood supremely the most glorious and beautiful structure ever beheld by human eyes. When first the eye beholds, a wonderful silence falls on the heart and brain and soul and spirit. A great awe—for this is surely a holy place—the human brain could never have conceived of such. Human ingenuity and skillfulness alone could not have built nor shapen—and without a miraculous formation of precious stones the material of the structure could never have been brought together.

Behold a structure built of precious stones. Her foundation walls of sapphires, her windows, agates, her gates and towers flaming blazing carbuncles.

The structure is a perfect square, each side one mile in length.

Four corner towers each 360 feet square, each springing up in airy magnificent proportions 480 feet high—towers built of carbuncle stones, with agate framing the windows of the many spacious landings.

Each gateway was a counterpart of the others; in size, height, depth, ornamentation, exactly the same. The gateway has seven steps from the ground to the inside pavement of the building. On either side of the deep gateway, at equal distances from each other, are four posts, ten feet wide, twelve feet in *depth, and* about twenty-eight feet high, forming a pedestal to

columns sixty feet high, while springing from the top of one column to meet the opposite column is a magnificent arch across the gateway. The gateway is divided in the center by columns twenty-six feet high, and in either portion is a door twenty feet wide, each door having two leaves; two turning leaves, two for one door and two for the other; one gate being for exit, the other gate for entrance. On entering in one sees a fence or lattice work running the width of the house to meet similar doorways at the other end of the passageways, so that a person entering by one door cannot pass over to the passageway of the next door.

For this is the law of the house. "He that entereth in by the way of the North Gate to worship shall go out by the way of the South Gate; and he that entereth by the way of the South Gate shall go forth by the way of the North Gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it." The person who enters at one side of the building must pass along a courtway one mile in length, coming out at the opposite side of the structure. In edifices capable of holding millions, order must be paramount, to prevent a crush, or unseemly confusion, if not accidents.

One going in then at the entrance doorway stands in a building one hundred feet deep from the face of the gate of the entrance unto the face of the porch of the inner gate. On either side of the gate passage are three little chambers twelve feet square, each chamber hemmed in by lattice work, so that one cannot pass directly from the little chambers into the larger chambers on either side, for the fretted work bars the way.

And, lo, inside is an inner court one hundred feet wide, running uninterruptedly along the entire length of the side of the building. From the building proper springs a porch (running the entire length of the edifice, like a colonnade twenty feet wide and twenty-six feet high). Immediately opposite, separated by a courtway one hundred feet wide, lies another row of buildings the counterpart of the outside row—along its entire length being a similar porch or colonnade.

Each section of the outer building from gateway to gateway is composed of large reception rooms or cellae, there being ten lower cellae on each of the four sides of the structure. Along

the sides of the gate are elevators from the lower to the upper cellae—each cellae being one hundred feet long and fifty feet wide. There are in all three cellae one above the other, one hundred and twenty feet high in the several stories.

Now the four sides of this vast double structure hem in an enclosure on which stand the buildings composing the Temple. A stately structure, or rather succession of structures, built in circular shape, which in turn enclose an open area three miles in circumference, and about one mile across.

Thirty separate buildings; each stands complete by itself with a covered passageway between. Of the thirty buildings surrounding the circular area, each building is a counterpart of the others in every particular, as to height, length, breadth, ornamentation and construction, each building being two hundred feet high, two hundred feet in breadth and including porches two hundred and sixty feet in width. For all round the buildings, on either side to the front and to the rear (if indeed this house shows any rear, for both sides are of equal beauty) runs a magnificent porchway three miles in circumference. Now each end of every building is shut in by a wall, one hundred and eighty feet deep, ten feet wide, and one hundred and forty feet high, from the level of the pavement of the cellae—the pavement stood like a rampart twelve feet from the ground level.

Between each building is a covered opening or passageway forty feet wide. One cannot pass from the covered opening to the buildings on either hand. From the ground to the cellae pavement the height is twelve feet, reached by steps that ascend on the inside of the porch. Rising on both sides of each entrance stands a platform upon which the pillars of the porch rest, the platform measuring twelve feet in height, ten feet in thickness (or width) and forty feet in length, and from this platform magnificent pillars rise to a height of eighty feet above the top of the platform. Now as one ascends the steps leading to the cellae pavement there stand on one hand stately pillars, on the other the Cherubim. And the Temple is made with Cherubim and palm trees (on the columns) so that a palm tree is between the Cherub; and each Cherub has two faces; so that the face of a man is towards the palm tree on the one side, and the face *of a young lion* towards the palm tree on the other side.

Now each Cherub is of magnificent proportions, the head of the Cherub is near to the outside of the porch on one side, and the hind part reaches to the end of the porch inward; a figure forty feet in length, ten feet in width, and twenty-four feet in height, cut in the form of a living creature; each Cherub having two faces. Eight hundred Cherubim are planted all round at equal distances in the circular Temple three miles in circumference.

One face represents THE LION OF THE TRIBE OF JUDAH.

One face represents THE MAN OF JEHOVAH'S RIGHT HAND.

These beautiful structures stand at the narrowest point from the square building two hundred feet distant. From pillar to pillar of each house is a network of lattice work, and trailing o'er all the buildings is an immense vine, constantly bearing the most delicious grapes, in quantities always sufficient for plucking—and not a single grape which falls from the bunch shows either mildew or decay—and truly the millions of the Earth drink of the fruit of this vine.

Inside of each structure is a magnificent single chamber or cellae—a place of rare beauty—with a ceiling of magnificent proportions and a groined roof.

The Circular buildings of the Temple surround a place called The Most Holy, and here, since the buildings have been finished, the foot of mortal man has never dared enter. It would mean sudden, certain death to trespass there.

In the center arises the highest of all the hills in the immediate neighborhood—Mount Zion. Somewhat changed (as indeed the entire land of Palestine was) when THE LORD JESUS CHRIST commenced to reign over the earth. On the top of Mount Zion is ample space for the altar. An altar 144 feet on each side, having at each corner four square corners called horns, each 8 feet high; and outside the altar a court 16 feet wide. The central portion of the altar, where the sacrifices are burned, is called The Lion of GOD. The outside section of the structure is called The Mount of GOD. This is raised two feet above the surface of the rock.

"Welling from the four corner horns is an ample supply of water running into the altar place proper, then passing under

the Lion platform—thus keeping the altar cool and preventing fusion or disruption of materials composing it." (*See Sulley.*)

The fire on the altar never goes out, but the smoke of sacrifice ascends perpetually to Heaven—meeting the Pillar of Cloud right above the altar—the Cloudy Pillar where JEHOVAH manifests HIS GLORY OF PRESENCE to the eyes of the world, to all who will come to look and worship at HIS sanctuary.

By day its appearance is a cloud, by night a blaze of glory, lighting the entire space of the Holy Oblation—some fifty-seven miles square, with the soft brilliancy of sunshine, so that the words of the Prophet were true indeed: "There shall be no night there!" "Therefore the gates shall be opened continually; they shall not be shut day nor night."

And as one's eye follows the ascending smoke, *and gaze higher still,* he may see, as if through a mist, the glow of a Jasper floorway—a single slab of Jasper stretching 1444 miles square—and he knows that the Jasper Stone is the lower foundation stone of The Home of The Saints. The New Jerusalem as recorded by John The Divine in the 21st chapter of the Apocalypse.

And this glorious earthly structure is

THE HOUSE OF PRAYER FOR ALL PEOPLE.

And here comes yearly to keep the Feast of Tabernacles all the Nations of the Earth.

And here come constantly, day by day, the year round, from all parts of the habitable Earth, men, women and children to give worship thanks and adoration to THE LOVING SAVIOR, and to see

THE KING IN HIS BEAUTY.

And while JEHOVAH JESUS is the essence of Love, yet HE will not resign HIS right to rule over the Nations. Therefore if any Nation in a National capacity, refuses to pay HIM the homage HE demands, and if after having been duly warned of the consequences, they still persist in disobeying HIS commands, HIS offended dignity does not long let the offenders alone in their contempt of HIM.

It will not then be as now, in this Gospel age, when HE allows *nations and* petty individuals to say: "We will not have this

man to reign over us." In this age HE allows men to stand in seminary and college and read HIM out of the Old Testament; to laugh at HIS pretensions to be THE SUFFERING ONE in the 53d of Isaiah; to cut and curry the New Testament; to reject this, cast a sneer at that, and laugh at given passages; to jeer at the blood theory as a low barbaric Hebrew idea. HE even lets the so-called ministers in the pulpits speak as they please about HIM, think as they please about HIM, present HIM to the public *as they think* HE *ought to be*—not as HE is revealed in the written Word. But such men will yet be reckoned with; GOD will yet break this silence. "Our GOD shall come, and shall not keep silence." GOD's silence of two thousand years has made the modern higher critics imagine they are little gods themselves; that their little cup of brains contains the knowledge of the universe. They are insolent in their blasphemies against the written Word, and are not afraid to put a lie upon GOD THE HOLY GHOST. But GOD writes: "I kept silence, thou thoughtest that I was altogether such an one as thyself. Now consider this, ye that forget GOD, least I tare you in pieces and there be none to deliver."

When that time comes, where will the strutting and cocksuredness of these critics be? Poor fools! They shall perish in the devilish folly of their socalled scholarship, which will prove a very quagmire of Satan—this coveted name of "Scholar"!

In the years of the reign of THE PRINCE OF PEACE the folly of sin will be immediately shown. Justice will not be seemingly blind, and vengeance will not slumber. That law is most pointed, as to the vengeance that will fall on the nation who shall refuse to send representatives every year to the Feast of Tabernacles. It reads as follows:

"And it shall come to pass that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship THE KING, THE LORD OF HOSTS, and to keep the feast of Tabernacles."

"And it shall be, that whosoever will not come up of all the families of the earth unto Jerusalem to worship THE KING, THE LORD OF HOSTS, even upon them shall be no rain."

"And if the family of Egypt go not up, and come not, that have no rain: there shall be the plague, wherewith THE LORD

will smite the heathen that come not up to keep the feast of Tabernacles."

"This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of Tabernacles. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth."

The water that springs up at the Altar of Mount Zion is the most remarkable stream in the world. Coming out at the southern part of the altar it flows down the Mount, seemingly under the sanctuary, and comes out under the threshold of the gates of the South and North ends. At the first few gates it forms but a small stream, say to the ankles, but soon, when the streams of the other gates meet the waters are up to the knees; when the last gate pays its tribute of water, the waters are up to the loins. When the streams from both sides meet, the waters have grown into a river that cannot be passed over: "For the waters were risen, waters to swim in, a river that could not be passed over." And so this water, now a mighty river, flows murmuringly along through the portion of the Levites, through the portion of the city of Jerusalem and finally pours down to the low lands in a great cascade—a veritable River of Life wherever it goes.

And on either side of the river, caused by its rich beneficence, are very many trees. Trees strong in every limb and knowing not decay; fruit trees that never are without leaves, buds, blossoms and ripened fruit. When the many thousands coming and going daily, from one end of the year to the other, visit these groves by the river, they ever find the rarest, richest and most mellow fruit ready for the plucking, each month having its own fruits, and never a mortal who comes here to pluck ever turns away disappointed. If thousands, or millions come, it matters not. The fruit is ever there to be gathered. And representatives of all the Nations carry away the leaves of this grove, for the leaves are a medicine for all wounds and sicknesses. Night and day, Winter and Summer, one can see happy throngs of people of all sizes: the toddling child, the boy, the girl, the maiden, the youth, the man, the woman. And like giants of the *forest, hale* and hearty, vigorous men and women, that reckon

their years by hundreds, walk on the banks along this river, laughing, and singing songs of praise to the Giver of these fruits—fruits that never decay.

It can be readily observed that with such a stream flowing before the North and South entrances it would be impossible to get to the gateways of the sanctuary without passing through the water. Therefore the dust or dirt that may be on the feet of the millions, is washed off, before they enter the Courts. Surely a most wise provision among such multitudes, and a most healthy and restful practice for each individual.

CHAPTER XV.

A HOUSE OF FEASTING AND OF SONG.

Twenty-six hundred years ago JEHOVAH by the mouth of HIS prophet thus spoke:

"The Levites that are gone away far from Me, when Israel went astray, which went astray away from Me after their idols: they shall even bear their iniquity. Yet they shall be ministers in My Sanctuary having charge of the gates of the house, and ministering to the house: they shall slay the burnt offering and sacrifices for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up Mine hand against them, saith THE LORD GOD, and they shall bear their iniquity. And they shall not come near unto me, to execute the office of priest unto me, nor to come near to any of my holy things, in the Most Holy: but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

"For they shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs."

It will therefore be noted that now the Levites are thrust out by JEHOVAH himself from the Priesthood. They receive the animals intended for sacrifices, slay them on the blocks outside the North side, bring them into the flaying tables at the first porch, and there flay, and make ready such parts as are to be offered on the altar. They bear the sacrificial parts to the edge of the Most Holy—but go no further. There stand the sons of Zadok ("Sons of The Just One"), RISEN SAINTS, to take the sacrifices, and offerings of every kind, that are to be offered and burned on the altar on the top of Mount Zion.

When the Levites entered the North and South Chambers

before the separate places (they be holy chambers) they are always clad in linen garments; and no woolen garments are allowed when they ministered within; they have linen bonnets on their heads, and linen breeches upon their loins, neither shall they gird themselves with anything that causeth sweat. But when they go into the outer court to the people, they put off their linen garments wherein they ministered, lay them in the holy chambers and put on other clothing. All the ministrations of the house of whatever description are under the control of the Levites, with the exception of ministrations within the circle of the Most Holy. They are the guardians, care-takers, servants of every detail; divided into courses for various hours, that each course may relieve the other, for the gates of this sanctuary are never closed. There is no night there, but always a perfect day. During the day the sun gives its mellow light, and at night the rays of THE KING'S Palace overhead, and the flashings of THE GLORY CLOUD, resting ever over the Most Holy Place, make every nook and corner of the structure as bright as day. There is therefore no cessation of Praise and Prayer in this house.

Besides the course of the Levites and men occupied in the various offices, the house always has in its corridors and cellae bands of RISEN SAINTS, constantly coming and going on errands to the most distant places of the Globe. The Saints never feel the want of sleep; like their RISEN LORD, they are ever awake, constantly furthering the wishes and desires of THEIR KING.

Then we see this house ever open, ever full of restless, but calm and peaceful, activity. Guests from all over the world are constantly arriving and departing. Then, while the glory of the house during the day is great, the beauties of the place at night are no less attractive.

The Levites meet the visitors at the doors, make them welcome, inquire as to what is wanted or desired, and direct them to such places of the house as they wished to visit. Then the hungry are to be fed night and day, the weary are to be conducted where they may rest, while to others is shown the glory of the place. The Levites also are the singers; for this house has ever the sound of music and song in its corridors and cellae. All musical instruments the world over are to be found here,

with trained artists to render perfect harmony, with trained voices for praise, for never a jar or a discord comes here, only perfection dwells within these walls. Therefore night and day the voice of melody attuned to praise is never silent.

And here, too, come singers from the Home of the Risen Saints, so that mortal ears may listen to some of the heavenly melodies, first composed and heard on the banks of the Beautiful River in the New Jerusalem; the home prepared for the Risen Saints by the loving heart of THE LORD CHRIST.

For now is fulfilled, indeed, the promise HE made to HIS disciples on the evening of betrayal: "I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself that where I am, there ye may be also." So for two thousand years HIS heart taught HIS fingers how to fashion that marvelous Palace of HIS Love, a Palace of precious stones. Then when HE came back HE brought that Mansion with HIM. Called HIS beloved dead from their graves, changed the living, and took them to the Banquet Chamber in the New Jerusalem, where was held the Marriage Supper of THE LAMB; the first bodily meeting between CHRIST and HIS Saints. And so, now, suspended in the air directly covering the entire Holy Land—aye, stretching fifteen hundred miles in length, and fifteen hundred miles in breadth, fifteen hundred miles high—yet only faintly revealed to the eyes of the dwellers of the Earth—it stands, the Home of the Saints. Jacob's ladder at last; for the Risen Saints are constantly coming and going from the upper to the lower Jerusalem.

The Levites also are Teachers of the People who come to the Sanctuary, for we read: "And they shall teach My People the difference between the holy and the profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment: and they shall judge it according to My judgment: and they shall keep My Laws and My Statutes in Mine Assemblies: and they shall hallow My Sabbaths."

The Levites have as a possession twenty cellae, and also a magnificent piece of country between the Sanctuary and the City—a tract twenty-two miles by fifty-seven miles, where stand *their various* dwelling places, amid beautiful gardens and groves.

The Levites are supported entirely by the free will offerings at the Temple—their only labor being their ministrations at The Sanctuary. And surely with THE LORD CHRIST as their Provider, and the entire world giving gifts—they lack for no good thing.

As some twenty-five miles lie between The City and the Sanctuary, of a necessity some provision must be made for feeding the many thousands that daily thronged the Sanctuary. JEHOVAH wants no hungry crowd to worship before HIM. And as it is indeed The House of Prayer for all people (that is, for all the nations and peoples of the Earth) surely not an inhabitant of the Globe but will wish earnestly to see THE KING IN HIS BEAUTY—and to receive an individual blessing at HIS hand. And the provision for their reception is clearly set forth by the Prophet Isaiah: "In this mountain shall THE LORD OF HOSTS make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

Man is of the earth—and human flesh is just as precious to its Maker as the soul, therefore its Maker will not only provide good things for the soul of man, but likewise will provide good things to satisfy the GOD given appetites of men and women, in this sanctuary where The Creature and THE CREATOR can meet face to face, and converse with each other. It is absurd to think that GOD can hold flesh in contempt—*in fact it was the Spirit, the Soul, that first contaminated the flesh.*

Now the four corner courts are of wonderful architecture, imparting a most magnificent appearance to the entire structure.

And in the Towers The Heavenly Architect made ample provision of space to cook food for the millions of guests; four courts, each 360 feet square, afford kitchens ample enough to prepare a feast of fat things.

These are the places where the priests boiled the trespass offering and the sin offering; where also they bake the meat offering, for in the corners of the courts are courts of smoking, forty feet long and thirty feet broad, made with boiling places under the rows round about. These are the places of them that boil, where the ministers of the house shall boil the sacrifices. Let us add, large kitchens, where the meat is cooked, and bread baked, to make a feast of fat things, for the many thousands that

each day sit down at the tables, to eat of the bread, and meat, and to drink of the wine provided by THE KING of the whole Earth.

The KING'S Larder will never be empty—willing hearts and hands will bring an abundance of all good things to the Sanctuary. JEHOVAH CHRIST, who blesses the entire world, making the store house and the basket of every human full to overflowing, but not to wasting, will have plenty of willing minds to give HIM of the first fruits. "All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee." So the pasture lands, set apart below the temple, will ever have a fatted calf for the guest; the bin will ever be full of the finest flour; the vats will always be full of the richest wines.

(Never will a being hungry from compulsion of poverty stand here in the presence of JEHOVAH.) And we may be positive no person ragged, unwashed, or unsuitably clad, will ever tread the Courts of the Sanctuary. JEHOVAH CHRIST will open HIS hands and satisfy the desires (proper desires) of every living thing—mark the word—not the human, but every living thing, bird, fish, and animal. Ample provision for the well being of all things mark The Reign of THE PRINCE OF PEACE.

Christians who foolishly condemn the flesh—constantly bewailing its shortcomings and sinfulness—wishing to be pure spirit and be rid of the flesh, fail to see that the Redemption of CHRIST was for *Body, Soul* and *Spirit. For the body is just as precious in the sight of* GOD *as the Soul and Spirit*—all Redeemed from Death by the Blood of THE LAMB.

And there is ample room in The Sanctuary to feed thousands, for surely in those delightful sheltered galleries in the outer court in those three upper stories of the building which flank the outside wall, ample provision will exist. "These galleries contain rooms each averaging 80 feet in length and about 50 feet in width. They have in front a terrace running the whole length of the outer court, between the corner courts of kitchens, from which along the galleries the food would quickly come. There would be 74 of these rooms on each level, or 222 on the outside *of one* of the outer courts alone. These figures must be multi*plied by 4* and we get 888 dining rooms. We may well forbear

to figure out the number of people who could be entertained in such a suite of rooms—we may safely say 300,000 to 400,000 at one setting." (*See Sulley.*)

And in the magnificent Cellae is ample space for Courts of Justice. Here are the thrones where the twelve Apostles, resurrected and made in the Image of THE RISEN MAN, shall judge. Not that every petty offense is brought before the Sanctuary Tribunal; but when complicated cases cannot be settled satisfactorily before mortal Judges, or whenever appeal is made by one of the parties to Jerusalem for final Judgment—the contestants come here and the judgment of The Risen Saints is final, for they judge righteous judgment. And the Prophecy must be fulfilled: "For there are set the thrones of judgment, the thrones of the House of David."

Mr. Sulley of England in his most fascinating and instructive book, *"Temple of Ezekiel's Prophecy,"* remarks on this head: "The buildings composing the circle band are so arranged that each double entrance or porch gives access to a space about thirty-two feet wide, which can be screened off from similar spaces all round the house. There would be three hundred and eighty-nine of these courts on the ground floor, and if they are three stories high, the number would be one thousand, one hundred and sixty-seven. Whatever the number, surely there will not be too many. The administration of justice at the head centre of the whole earth will involve adequate provisions for the necessities of the case."

"At that time they shall call Jerusalem The Throne of THE LORD: and all the nations shall be gathered unto it, to the name of THE LORD, to Jerusalem."

One great fact looms up before the view of every person entering in at the north side of the house—One Great Scriptural Truth is brought forcibly to the mind:

"Without shedding of Blood there is no Remission of Sin!"

There are eleven gateways, and at each are four slaying blocks, two on either side, making forty-four blocks in all, on which are the slaying weapons to be used in taking the lives of the animals that are to be burned wholly, or in part, on the altar on top of Mount Zion. For the Great Doctrine of Sub-

stitution is the ground rock on which alone must rest the hopes of man for salvation from eternal death—and the central fact of CHRIST'S atonement for sinners is the only ground on which a mortal man can look into the face of JEHOVAH and live.

CHRIST'S great sacrifice once made is final—sufficient to meet the requirements of GOD'S Law through the endless Ages of Eternity for every one to be born of the seed of Adam.

But the heart of sinning Human Nature is such, that it requires a constant reminder of the fact, that it lives solely because another hath died that it might live. The pride of the heart is such that it soon forgets its own innate wickedness and dares to be on an equality with GOD—not seeing why GOD is more Holy than itself.

(This is the secret of the higher critic's hate to the Old Testament—Sacrifice for sin is too clearly taught in the Mosaic writings, they would therefore make them for the most part nothing more than forgeries of a much later date. And this is why they read CHRIST out of the 53d of Isaiah. This is the reason why they hate the Epistles of Paul and of Peter, and would deceive the masses by their cry: "Back to the Christ of the Gospels!"

Surely they have committed the sin against THE HOLY GHOST —as they deny the testimony of the Spirit of CHRIST in the Old Testament, so they make HIM a liar.)

So then in the age of THE PRINCE OF PEACE it pleased GOD to restore the sacrifices as a memorial service—to keep constantly before the mind of humanity, that man is a sinner and cannot approach a HOLY GOD except through the Shed Life—Blood of THE MEDIATOR.

"Horrible!" I can hear some say when they read these passages. But, dear reader, pause and think, before you too scorn to believe THE SPIRIT'S testimony on these Sacrificial Ceremonies, that it hath pleased GOD to appoint; sacrifices that shall last at least a thousand years.

Is the Shed-Blood repulsive to your mind—and the "Butcher Blood Theory" an abhorrence? Then knowest thou that thy heart is in rebellion against GOD, and that thou art in the way *of Cain,* who scorning the thought of bringing Shed-Blood, *dared to think* the works of his own hands, the fruits of his

own toil, were good enough for GOD to accept—thereby imagining he knew more than GOD. Dear reader, in this matter of sacrifices do not be wiser than THE SPIRIT—for whether you like it or not, IT IS A FACT—because it is revealed in GOD'S WORD.

Here then is a Home of Feasting and of Song. A Resting Place—a "quiet resting place," where the fret and worry of Earthly Life may be forgotten quite—and where the presence of Eternal Beings will show how foolish to weary Soul and Spirit by fretting on some trifling, passing care. The Eternal Abiding Place so clear to human eye—meeting and greeting one on every side—overshadowing, belittling the present as it were, until men see the folly and the sin of fretting.

Here then the Home of Peace—neither sorrow nor care, nor fretting, nor mourning, nor crying, nor sighing, can here abide. Here where The Risen Saints are ever meeting humanity for sweet communion, ever teaching, ever singing and making glad melody to gladden and lift up the human to the light and fellowship of GOD.

The Voice of Song, Melody and Praise ever sounding in its Courts.

And here THE BLESSED ONE is ever willing to meet, to greet, and bless the simplest one born of woman.

May HIS name be blessed forever!

Amen, Amen and Amen.

CHAPTER XVI.

THE CITY OF THE GREAT KING.

When our ever BLESSED REDEEMER, then sojourning on earth in humiliation, called Jerusalem The City of THE GREAT KING—no doubt there was before HIS vision the city that was to be, when HE should reign as PRINCE OF THE KINGS OF THE EARTH. Now it stands a city glorious to behold—and surely worthy of its King.

Built on the high tableland—a city set on the hill that can not be hid—it stands, The One Perfect City of the World—a pattern for all earth's builders; for the plans and specifications in general were given by THE LORD CHRIST HIMSELF. The sewerage is perfect—the water supply more than abundant—and these two blessings help to make any city vigorously healthy. Indeed this is the most healthy of all—for not one of its regular inhabitants has cause to say, "I am sick!" and there is no dying in Jerusalem, no mourning in Jerusalem, no sick bed in Jerusalem, no beggars in Jerusalem, no poorly clad person in Jerusalem! And every one of its inhabitants is "born again"—one and all being most perfect specimens of humanity; for both bodily and spiritually they are sound men, women and children. No wicked person can dwell in Jerusalem. The words are literally true, "*No wicked person shall tarry in* MY *sight.*"

And most wonderful, David, the son of Jesse, the Sweet Singer of Israel, the Risen Saint, lives and reigns in Jerusalem. Every one knows of His royal palace—for the mightiest kings of the earth come to shake hands with him, who now in every thought, act, desire and wish, is a man after God's own heart. Jerusalem was ever dear to His heart when as a saved Sinner he lived on earth—and now he beholds it, in its matchless beauty and surely he takes pleasure in its stones.

This city is built out of the most enduring materials; the *rarest colored,* and hardest stone is in every public and private

dwelling—for each builder knew he was building a house to be inhabited as his own for a thousand years at the very least. There are many kinds of buildings suitable for various purposes. Business houses, public and private houses, houses of amusement, and dwelling places, all approved of by the Great Architect, for they serve as perfect models from which the dwellers on the earth may take pattern. And every street is a place of broad stretches with trees for shade; and a flowing stream fed from The Royal River, sings softly in every street. All dwelling places are open on every side to the sun. There are no unsightly rows of never ending brick walls lined up along narrow streets, with alleys behind that send a stench heavenward to destroy the healthy air, making it foul and a breeder of disease.

No crowded tenement houses are there; no broken windows, filthy alleys, nor miserable, unpainted hovels. Thank God, the Ghetto has forever passed away!

And here business is conducted on strictly righteous and honest principles—no swerving either to the right or the left. The trading is perfectly legitimate, all above board—with no Board of Trade.

The merchants here are indeed the Great Ones in the Earth. Their cost and selling prices seen by every one who so desires; for in Jerusalem there is no speculation of any kind; no buying cheap and selling dear; no buying up of an article to make it scarce, the buyer being the dictator of its value. No monopolies, no Trusts are in Jerusalem. It surely is in this case, "Jerusalem the Blessed!" No speculators, no men of "Giant Intellects," "Keen Business Instincts," nor "Shrewd Operators" are here. Such men could not abide one hour in Jerusalem—for their methods are abhorred by CHRIST. And should they go elsewhere, to a foreign country to operate—they would soon find a Risen Saint at their side—to reason with them first in love, then in stern warning, and then if they persisted in their monopolizing interests, would come sure and sudden death. "Trade Monsters," the Wild Beasts of Commerce, are now unknown—and surely none dwelt at Jerusalem.

There is an honest margin of gain everywhere—the farmer sells his produce at such a price—he sells it when ready for

market—not holding it to see if it will gain in value. The middle man pays an honest price, and sells the product to consumer, merchant and manufacturer, at a fair and reasonable gain—the amount being known to seller and buyer. And the manufacturer purchases—knowing well that when his goods are ready to sell he will have a certain percentage of profit. No man fears the market fluctuations, no manufacturer need suffer a loss unless by his own carelessness. Carelessness alone is the bane of trading under the reign of THE PRINCE OF PEACE. If differences arise in trading—both parties go to "The Risen Saint," in whose district they are—and Righteous Judgment is given. It is vain now for man to try to wrong a fellowman; for no sooner does the man who suffered the wrong make complaint before The Risen Saint, than the doer of the wrong is called to answer the charge.

And there are honest wages: a certain employment commands certain wages—the wages being passed on by a Risen Saint—so that combinations of labor workers are unknown. No strikes are allowed, and no employer is permitted to show spleen, or dares to crush the employee, no matter how humble his capacity.

The dream of earth's dreamers is at last a reality. How often in the Gospel age, communities were formed on a basis of equality to work out a redemption for humanity—all, alas, bitter failures—for such people never calculated on—*Sin!* The absence of the grace of GOD always was the fatal defect in their Utopian Dreams of a Paradise on a fallen Earth before the arrival of the ever BLESSED CHRIST!

The Grace of GOD alone can place Capital and Labor on a true foundation—a foundation of loving trust in each other. This is now fully verified in Jerusalem—where Capital and Labor work harmoniously together, with a minimum of friction. Hence, satisfied labor knowing that it is obtaining a just reward, puts its heart and soul even into the very lowest occupation. And then there is no fierce competition—for now indeed the laborer stands not idle all day in the market place, and is never troubled by the fear of starvation. The mother earth responds to little toil and gives forth unceasingly its hun*dred folds, for* God has lifted up the Curse and the world is a

Paradise—and expanse of trees and flowers instead of a waste and howling wilderness of sand, cactus and sage brush, while weeds and thorns no longer have the mastery. The earth is a most bountiful rewarder of all toil.

And Jerusalem in reality, and in fact, is The Centre Place of the Earth; the World's Great Mart for all kinds of Merchandise. Bills of Exchange are payable at Jerusalem—for the Jews are still the Bankers of the Earth. But no longer are they grasping and avaricious, over reaching, domineering and covetous; for The Grace of CHRIST has made them perfect in all their dealings and they no longer prey on the Gentiles. Jerusalem now dictates the price of Merchandise, the prices of the nations being based on what an article will bring in Jerusalem.

The LORD CHRIST is teaching the nations how commerce can be indeed a channel of blessing. The hyenas of the race have perished—and one who dares to wrong his neighbor is soon convicted of his infamy. No longer can a man plot, plan, and lay snares of trading for the simplest brother; no longer are values depressed, nor are they placed at fictitious heights. "A Bull and Bear" are utterly abhorrent to the mind of the LORD CHRIST, and quick recompense of vengeance comes on the head of such.

Jerusalem has neither lock, nor bar, nor bolt in all its borders for fear of thieving—No Prisons, nor Station Houses are in Jerusalem. Jerusalem never sees a Policeman on her streets. With all the traffic of her seaports—with her miles upon miles of wharfs and docks, yet there are no custom house, no excise men. There are no Saloons in Jerusalem; no drunken men in Jerusalem; and a smoker of tobacco is indeed a rare object.

Peace, quietness and assurance reign in all the borders of Jerusalem.

And then Her Wonderful, Royal River! After meandering through the city, it runs over the falls in one grand cascade, it glides very gently along without dash and roar, forming on the low land below a magnificent pool of vast extent where the waters part, half flowing to the east, half to the west. And this wonderful Life Giving River makes Jerusalem the Queen City of the Seas.

The eastern portion meanders across what was formerly the desert lying between Palestine and the River Euphrates. But this is no longer a drear sand waste—with its wild beasts of prey, its coiling serpents, its mirages, and utter desolation. Now the river brings life to tree, to bush, to grass and flowers—making great fields of wheat, and maize, and every cereal with which High Heaven blesses the richest soils of earth. The boundaries of the land as given by JEHOVAH to Abraham are now for the first time occupied by the children of Israel—namely from the Great Sea to the River Euphrates, some 300,000 square miles. The allotments of seven tribes being north of the Holy Oblation, the other five being south. Therefore the desert has been rapidly reclaimed. The change in the atmosphere when the LORD CHRIST came back, the new streams that rose to the surface at the great earthquake, and the lifting of the Curse, have changed the desert to a fruitful plain. In fact it will be readily observed from what has just been written, that the earthquake at His coming had changed entirely the physical features of Palestine; had lifted up vast tracts of this and the surrounding country so that in reality it is a strange, new land from that of the former years.

The coming of the Royal River in the former desert has made it now to bloom and blossom as the rose. Towns and villages have sprung up, houses are embowered in trees, and scattered over all, is grain, grass, and flowers in tropical profusion. Laughter and song abound where once were the roars and screams of beasts of prey; peace, where once was savage warfare. True, the lion is still there, but now eating straw like the ox; the bear and her cubs are there, but feeding quietly in the pastures with the cattle; the wolf and lamb lap the same streams, fur and wool side by side; the serpent is there, but the laughing youth takes it in his hand, wrapping the coils around himself and the blushing maiden of his choice, so that both are enfolded by the glistening coils of the beautiful, harmless creature—as by a betrothal ring.

And as this Royal River flows into the Euphrates, behold! —a waterway on whose bosom come ships from the sun-kissed continents and islands of the Orient ladened with merchandise, *and bearing visitors* to the City of THE GREAT KING.

And that part of the Royal River which flows westward, down to the Dead Sea, has so healed it, that its waters are filled with all such fishes as swarm in the Great Sea. The bed of the Jordan has been lifted up until its waters flow down the old channel of earlier ages into the Red Sea; and behold! through the estuary of the Great Sea at Joppa, sail gallant vessels from the Great Sea down the river to the Red Sea, and so are the Occident and the Orient wedded at Jerusalem.

And the Dead Sea is no longer dead, but instead a place where fishers have no need of toiling all night and catching nothing—for the fish according to their kinds are exceedingly many. And here are never-failing salt mines; for some miry places and marshes were not healed by the flow of the Royal River, but still remain in all their wealth of salt to bless humanity. And on either side of this once barren, bitter, lifeless lake now flourish groves of trees, the very beauty of the earth, trees of meat, "whose leaf shall not fade, neither shall the fruit thereof fail in abundance; they shall bring forth new fruit according to the months, the fruit thereof shall be for meat and the leaf thereof for medicine."

And now one can fully realize the exact fulfilment of the words of The Lord Christ, spoken in the days of His humiliation. The woes uttered by Him against Capernaum, Chorazin, Bethsaida, have been truly fulfilled—for these cities that had rejected Him, despised His teachings, and were unconvinced by His miracles, have never been rebuilt. Instead, their former site is covered by the blue waters of the Sea of Galilee—while Sodom and Gomorrah have arisen from the dead waters once more to be rebuilt, their borders inhabited, and their sites and surroundings blest in a most wonderful manner.

See the vast quays, and wharfs, and landing places, along the seacoast, where a thousand ships float in the offing, unloading and loading, coming from, and going to, every port of entry around the vast globe.

Here thousands land every day from sea craft of all descriptions, going up to the City of The Great King—for Jerusalem has become the "Star of the World," and now called—

Jehovah-Shammah—
The Lord Is There.

"Blessed be THE LORD GOD, THE GOD OF ISRAEL, who doeth wondrous things.

"And Blessed be HIS Glorious Name forever: and let the whole earth be filled with HIS Glory."

Amen and Amen.

The End.

THE SONG OF A RISEN SAINT.

O Wonderful, Wonderful City! How often in the days of our first sojourn on the earth have our hearts cried out for thee: for our eyes to see, our feet to tread thy streets, O fair and matchless City of our best desires—Jerusalem!

How often in the days of our first sojourn on the earth have our hearts cried out in the words of Thy Poet-King: "Oh, that the Salvation of Israel were come out of Zion! when the LORD bringeth back the Captivity of HIS People, Jacob shall rejoice, and Israel shall be glad! O send out THY light and THY truth: let them lead me: let them bring me unto THY Holy Hill, and to THY Tabernacles."

Now we the Risen Saints can see:

"HIS Foundation is in the Holy Mountain."

"THE LORD loveth the Gates of Zion more than all the dwellings of Jacob."

"Glorious things are spoken of thee, O City of GOD."

Now we can "walk about Zion—go round about her, and behold and number her towers." Yea, Brothers, "Mark well her bulwarks, consider the exceeding beauty of her palaces. The City of The Lord of Hosts, The City of OUR GOD, GOD will establish it forever."

O City of Laughter and Light! O City of Joy and Rejoicing! O City of Love and Peace—where no care nor fretting for the tomorrow need ever be! O City of Plenty, where hunger of mouth, nor hunger of heart, may never be! O City of Music and Rapturous Song, where melodious voice and tone of melody will never be silent—but ever, ever, rippling on without the shadow of a care, nor fretting, nor discord, nor censorious voice, tone or accent; where working hand is ever inspired by the melody of happy hearts, some of whom can never be still from praising; for when one waxeth silent another is ever ready by finger or lip to continue the beauty of melody in the spirit of rejoicing.

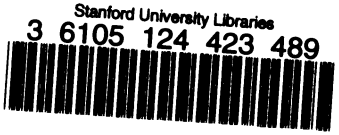
O City Beloved of the World! To thee from every zone bring willing hearts their choicest treasures. To beautify thy palaces, the rarest and costliest of stones are brought from every mine and quarry of the world. Natural curiosities from every land are brought to beautify thy dwellings, thy palaces, thy parks, thy streets, thy gardens. Ah! There is no rare tree, or bush, or flower of any clime, arctic, tropical, semi-tropical, or moderate, which is not brought to beautify thy parks, thy gardens and thy chambers. Without money, without price is the gift given; brought to thy feet without thy desire, thy asking or thy wishing; gifts that required time, treasure, labor and anxiety, to make thee beautiful, O my beloved City!

O City of Superb Atmosphere, where never lurks for an instant aught that would bring spot, or blight, or blemish, or tinge of sickness to the most helpless babe born of the children of Adam!

O City with an an atmosphere wherein all tropical fruit and flowers will bud and blossom, and bring forth to perfection—and yet where the sun will never distress with its heat, nor wither with its fierceness. For the glory of the sometimes visible New Jerusalem stretches above the entire length and breadth of IMMANUEL'S Land—The Dwelling Place of JEHOVAH CHRIST and HIS Risen Saints, therefore the wind bloweth not in its fierceness; the storms of rain, or snow, or sleet are never disagreeable, and never break the tenderest bud or twig in the City of Our Love. The seasons are equable—neither heat nor cold are too pronounced, but they are veritable blessings in every aspect and every change of the coming and the going of the year.

O City of Our Love! Thou shalt abide forever—shall never know of a change, and thou shalt ever be—

THE CITY OF THE GREAT KING!



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